



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif-Lam-Meem.*¹

2. *Tha'leka*² (*afar-that-it*)^x (*is*) 'The Book'^x no suspicion³ ^in it,^x^x^x (*it* ^x *is*) a *hudan* (*divine-guidance*)^x⁴ for the *muttaqeen*^x⁵ (*reverential guarders against Allah's displeasure*).^x

3. Who^r believe they^z by the invisible, and *youqeymona*⁶ (*they*^z *up-to-fulfill the prescribed obligations of*) the Prayer^w and of what We provided them expend they.^z

4. And who^r believe they^z by what (*had been*) descended to you^g and what (*had been*) descended of before you^g and by the Hereafter^w they (*are*) *youqenoona*⁷ (*they*^z believe with certitude).

5. Those (*are*) on a *hudan* (*divine-guidance*)^x from their Lord; and those, they (*are*) the thrivers.

دَلَكَ الْكِتَابُ لَا رَيْبٌ فِيهِ هُدًى
لِّلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقْرِبُونَ
الصَّلَاةَ وَمَا رَزَقْنَاهُمْ يُنفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ
أَوْلَئِكَ عَلَى هُدًى مِّنْ رَّبِّهِمْ
وَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this, beginning of some Suwer of The Qur'an.

² The word “ذلک” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun. Of our concern here is the first i.e. as a demonstrative pronoun. As such it's made up of three distinct components: (1) the particle “ذلک” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “بعد” = for the “afar;” and (3) the ضمير المخاطب “ك” for the addressee's pronoun. There is no English equivalent *per se* for “ذلک.” I believe it is best rendered as “afar-that-it”. So, “be-that” for “ذلک” “afar,” for “ل” “it” for “ك,” which is: “the fact” or “the reality.” In this particular case, we want to point out the reason for the “be-that-afar-it,” referring to *the book*, because, *and Allah knows best*, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is *loftiest and most high*. Hence *no untruth could touch it in any way, form, or shape*. There is more about “ذلک” in the *Lexicon* attached to this *Translation*. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts. See **كتب النحو والصرف**.

³ The word: “ريب”=Suspicion and the word “شك”=Doubt; both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شك” when they should have used “ريب” in this particular aspect. I can not fathom that, except perhaps some being *not* of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem. Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship. Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected. In other words such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever. Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected. But since the facts do not support such a claim it would be void and null. So, “ريب” and “شك” although share some aspects each is distinct from the other. And *The Qur'an* from its inception till the end of Time and beyond there is “no suspicion in it,” as no one would ever be able to prove anything against it. It is the word of Allah, how could it be other than being with “no suspicion in it”.

⁴ The word “هدى” or “هداية” in Arabic is clear to be “right-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “ushering,” “showing,” “leading,” “piloting,” “steering” etc.

⁵ See the *Lexicon* attached to this *Translation* for this special word and its significance.

⁶ The word “اقام”=upheld. linguistically means:

أَدَمَ، بِمَعْنَى أَبْقَى أو اسْتَمَرَ عَلَى دَوْمٍ. وَالدَّوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعِينٍ، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقاً.

So, “يقيمون” means: they (1) uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁷ That is they are absolutely certain.

6. Verily who ^r unbelieved they ^z equal on them whether you ^w warned them or not warned them[<i>you</i>],not believe they. ^z	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ مَأْنَذَرُهُمْ أُمَّ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
7. Sealed ⁸ Allah on their hearts, and on their hearing, and on their <i>absa're</i> (<i>insights / discernments</i>) (<i>is</i>) an overlay ^w and for them (<i>is</i>) a great torment.	خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَرِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ
8. And of the mankind who ^p says[<i>he</i>]:we believed by Allah and by The Day[The]Last while not they(<i>are</i>)surely believers.	وَمِنَ النَّاسِ مَنْ يَقُولُ إِنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ
9. Mutually beguile ⁹ they ^z Allah and whom ^r they ^z believed; and not beguile they ^z except their selves ^w while not perceive they. ^z	تَخْنَدِعُونَ إِلَهًا وَالَّذِينَ إِيمَانُوا وَمَا تَخْنَدِعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ
10.In their hearts(<i>is</i>)an illness; ¹⁰ so augmented them Allah an illness; and for them (<i>is</i>) a painful torment by what were they ^z lying.	فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمْ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
11. And if (<i>bad been</i>) said for them: let-not corrupt you ^z in the land ^w /Earth ^w said they ^z :verily only we (<i>are</i>) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ فَالْقُلُوْبُ إِنَّمَا تَحْنُ مُصْلِحُونَ
12. Indeed; verily they, they (<i>are</i>) the corrupters, [and,] but not perceive they. ^z	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ
13. And if (<i>bad been</i>) said for them: let-believe you ^z just-as believed the mankind, said they: ^z do we believe just-as believed the mooncalves; indeed; verily they, they (<i>are</i>) the mooncalves; [and,] but not know they. ^z	وَإِذَا قِيلَ لَهُمْ إِنَّمَا تَحْنُ كَمَا ءَامَنَ النَّاسُ فَالْقُلُوْبُ أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ
14. And if met/encountered they ^z whom ^r believed they ^z said they: ^z we believed; and if they ^z secluded(<i>cloistered they</i>) to ¹¹ their Satans,said they: ^z verily we (<i>are</i>)withyou ^b verily only we(<i>are</i>) <i>mustah'ze'oona</i> (<i>we are affirmable-jesters / affirmably-jesting</i>).	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا إِنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعْكُمْ إِنَّمَا تَحْنُ مُسْتَبْزِءُونَ
15. Allah <i>yastah'ze'o</i> (<i>affirmably-jests [He]</i>) by them and protracts them in their excessiveness addle they. ^z	اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
16.Those(<i>are</i>)who ^r they ^z purchased ¹² the misguidance-shey ^y by the divine-guidance; ^x so neither profited-shey ^y their trade ^w and nor were they ^z <i>muhtadeena</i> ¹³ (<i>who are divinely-guided</i>). ^x	أَوْلَئِكَ الَّذِينَ اشْتَرَوُ الْضَّلَالَةَ بِالْهُدَىٰ فَمَا رَجَحَ تَحْرِيرُهُمْ وَمَا كَانُوا مُهَتَّدِينَ

⁸ That is closed *hermetically* and *determined irrevocably* or *consummated / concluded*.

⁹ The word “يُخَادِع”=beguile. Linguistically it has several meanings, among them (1) engaging in mutual deception/cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و السان* for the meanings. Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome *human traits*. So when He “beguiles them,” means He *withholds his boon-giving* to them, hence *causing them defeat*, as all beings survive because of His continuing *boon-giving*. Also “يُخَادِع” like “يُخَادِع الله” does not necessarily mean mutuality. So *يُخَادِعون الله* “يُخَادِع” does not necessitate mutual action.

¹⁰ The word “illness,” a disease of body or mind. That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

¹¹ See the Lexicon attached to this Translation for discussion of the significant differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates *subordination* to the devils, i.e. their devils teach them; “with” indicates *equality / collegiality* with the devil; “by” indicates *superiority* as emperor *versus* king.

¹² The Arabic words: (a) “أشترى” and (b) “شرى” occur time and again in The Qur'an. Many people confuse their meanings. As a rule, mostly and generally: (a) “أشترى” means *purchased* and (b) “شرى” means *sold*; although on some rather rare occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great Ayah the rule holds well.

17. Their parable^x/example^x (*is*) as a parable^x/example^x (*of*) whom^x *istawqada*¹⁴ ([*he*] affirmably kindled) a fire^w then *lamma* (when/ whence) lighted-shey^y what (*is*) around him, went¹⁵ Allah by their illumination and left them [*He*] in darknesses^w not sight/discriminate they.^z
18. *Sommon* (deaf people), *bokmon* (born dumb-mute people), *omyon* (blind people)¹⁶ so they return not.
19. Or as *ssayyeben*^x (gliding-rain-laden-cloud)^{x17} of the sky^w in it^x darknesses^{w18} and a thunder and a lightning; they^z make/emplace their fingers in their ears from the thunderbolts^w *hadhara* (in caution of) the death;^x and Allah (*is*) Surrounder by the unbelievers.
20. Almost the lightning^x snatches (off/away) their *abssa'ra* (insights/ discernments), everywhen it^x lightened for them they^z walked in it;^x and if [it^x] darkened over them they^z upped; and had Allah willed [*He*] surely (*would have*) gone¹⁹ by their hearing, and their *abssa're* (= *abssa'ra*); verily, Allah over every thing (*is*) Omnipotent.
21. O you the mankind: let-worship you^z yourⁿ Lord, Who created you^b [*He*] and whom^f of before you; ^b *la'alla*²⁰ (craving currently unavailable deed that/ perhaps) you *tattaqoona*²¹ (you^z reverentially guard not to displease Allah).
22. Who [*He*] made for you^b the Earth^w a bed²² and the sky^w a *be'na'an*^{x23} (a build-in-progress)^x and [*He*] descended from the sky^w a water;^x then *akhraja* ([*He*] produced/ emerged) by it^x of²⁴ the *thamara'te*^w (trees/ plant-crops/ fruits) ^w a *rez'qan*^x

مِثْلُهُمْ كَمَثَلُ الَّذِي أَسْتَوْقَدَ نَارًا فَلَمَّا

أَضَاءَتْ مَا حَوْلَهُ دَهَبَ اللَّهُ بِنُورِهِ

وَتَرَكُهُمْ فِي ظُلْمَتِ لَا يُبَصِّرُونَ

صُمُّ بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ

أَوْ كَصَبَّ مِنَ السَّمَاءِ فِيهِ ظُلْمَتْ

وَرَعْدٌ وَرَقٌ تَجْعَلُونَ أَصْبَعَهُمْ فِ

إِذَا نَاهُمْ مِنَ الصَّوَاعقِ حَذَرُ الْمَوْتِ

وَاللَّهُ مُحِيطٌ بِالْكُفَّارِ

يَكَادُ الْبَرْقُ سَخْطَفُ أَبْصَرَهُمْ كَلَمَا

أَضَاءَ لَهُمْ مَشَوا فِيهِ وَإِذَا أَظْلَمُ عَلَيْهِمْ

قَامُوا وَلَوْ شَاءَ اللَّهُ لَدَهَبَ بِسَعْيِهِمْ

وَأَنْصَرَهُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

قَدِيرٌ

يَأَيُّهَا النَّاسُ أَعْبُدُوا رَبِّكُمُ الَّذِي

خَلَقُكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعِلْكُمْ

تَتَقَوَّنُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرِشَّاً وَالسَّمَاءَ

بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ

مِنَ الشَّمْرَتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ

¹³ See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

¹⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵ Notice this great Ayah says: “went Allah = ذَهَبَ اللَّهُ” i.e. intransitively, and not “أَذَهَبَ اللَّهُ” = “caused to be gone.”

¹⁶ The words صُمُّ، بِكُمْ، عُمَىٰ all are plural nouns while their closest English corresponding equivalents all are adjectives and so in English no plural for any except to associate the respective word with a plural noun “people.”

¹⁷ The word “صَبَّ” has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See *البصائر*.

¹⁸ Darknesses could be a multiplicity of darkness, darkness in each dimension or direction; or a compound degrees of darknesses.

¹⁹ The word “ذَهَبَ” i.e. intransitively not “أَذَهَبَ,” translated as (*would have*) gone, as “gone” stands for many meanings, among them: to become weak; fail; come apart; break up; cease living; die. See *The American Heritage Dictionary*.

²⁰ The Arabic word used here is specifically “*la-alla-kum*,” made up of two words, “*la-allā*” and “*kum*.” “*La-allā*”= craving currently unavailable deed, perhaps abridges it. Another Arabic word “*asa*,” = may. The two words are frequently used in The Qur'an. Linguistically, both words are particles of hope, craving, and uncertainty. However, explainers of The Qur'an say both are particles of certainty, if the action is from Allah, realization of which is always sure and definite. The second part of the word is “*kum*”= the pronoun for “you.^b” Thus, here “*la-alla-kum*=certainly. Thus, if you^f were to worship yourⁿ Lord you^f will be (certainly) righteous.

²¹ The word “تَتَقَوَّنُ”=“*tataqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, “*tataqoon*” means: “you^f reverentially guard against Allah's displeasure” by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for “*taqwa*,” i.e. reverential guarding against Allah's displeasure. The English word “piety” surely falls short of “*taqwa*”. See the Lexicon attached to this Translation for both “*tataqoon*” and “*taqwa*.”

²² The Arabic word فِرَاشَةٌ literally means (1) “mattress,” or (2) “carpet,” or (3) figuratively the word فِرَاشَةٌ is used to also mean (3) “wife” or (4) the entire earth as it spreads and extends as a bed. See *اللسان*.

²³ The word بَنَاءً=“*bena-an*” is made up of two parts “*bend*” and “*an*. ”The “*an*” is a grammatical nunnation at the end of an objective noun; and “*be'na*” is a word which means: (1) a build-in-progress, for example in conjunction with: “And the Heaven ^w We built it ^w by *ay'den* (divine Might), and verily We surely (are) expanding/expanders.” (85:47). Also it could mean: (2) first time going in privacy with a bride after the formal wedding contract is officiated, and clearly such a wedding is taken to be subject to the vicissitudes of human nature and life.

²⁴ The word “*of*” here implies remarkable significance, connoting, and Allah knows best, that all the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a fraction of a much larger whole be it in this world or the Hereafter, in the treasure of Allah.

(provision / victuals for sustenance)^x for you; ^b so let-not make²⁵ you^z for Allah compeers while you^f know.

أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٥﴾

23. And *en* (*if*) you^c were in suspicion of what *nazzalna* (*We repetitively descended*) on Our *abde*²⁶ (*slave/worshipper*), then *oto* (*let-come you^z*) by a *Sura'ten*²⁷ (*division of The Qur'an*)^w of its^x like; and let-summon you^z yourⁿ witnesses/testifiers²⁸ of lesser than/without Allah, *en* (*if*) were you^c *ssa'deena* (*always-truth-enforcers*).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ
عَبْدِنَا فَأَتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ
وَأَدْعُوا شُهَدَاءَكُمْ مِّنْ دُونَ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٦﴾

24. Then *en* (*if*) you^z did not and (*shall*) never do you^z then *ettago* (*let reverentially self-protect you^z from*) The Fire^w which^u its^w fuel²⁹ (*are*): the mankind and the rocks^w (*it^w had been*) prepared-she^y for the unbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ أَعْدَتْ لِلْكُفَّارِ ﴿٢٧﴾

25. And *bashsher*³⁰ (*let-tell [you^w] pleasant tidings*) whom^r they^z believed^x and they^z worked the righteous-works;^w verily for them^x (*are*) gardens^w run^w from under it^w the rivers; every-when *ruzeqo* (*they^z had been provided/rationed*) from it^w of³¹ a *thamaraten*^w (*trees/plants crops/fruits*)^w a *rez'qan*^x (*provision/victuals for sustenance*)^x said they^z: this (*is*) which^x *ruzeqna* (*we were provided*) of earlier; and *oto*³² (*they^z had been given/churned out*) by it^x a similar; and for them^x in it^w³³ (*are*) spouses^w (*wives*) *mutabharaton* (*she-they had been purged*) and they (*are*) in it^w immortals.

وَيَشْرُرُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّلَاحَاتِ أَنَّ هُنَّ جَنَّتْ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَرُ كُلُّمَا رُزِقُوا
مِنْهَا مِنْ ثَمَرَةِ رِزْقًا قَالُوا هَذَا
الَّذِي رُزِقْنَا مِنْ قَبْلٍ وَأَتُوا بِمِ
مُتَشَبِّهًًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَهُمْ فِيهَا خَلِيلُونَ ﴿٢٨﴾

26. Verily Allah not *esta'hey*³⁴ (*have shame*) to strike [*He*] a parable^x/example^x certain,³⁵ a mosquito^w and what (*is*) atop/above³⁶ it;^w so as-to whom^r they^z believed^x so they^z know verily it^x (*is*) the right^x from their Lord; and as-to whom^r they^z unbelieved^x then they^z say: what wanted Allah by this a parable^x/example;^x [*He*] misleads by it^x multitude and

* إِنَّ اللَّهَ لَا يَسْتَحِي أَنْ يَضْرِبَ مَثَلًا
مَا بَعْدُوْضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ
ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضَلُّ بِهِ

²⁵ The word “جعل” has at least nine distinct linguistic meanings and a tenth “religious” meaning. Thus Linguistically: (1) appointed or designated, (2) some thing was not and now is, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On religious basis, (10) it means: and continue the status as it currently stands or improves it, as in (S2:128).

²⁶ The word “*ab'de*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an eye-opener elaboration. It's an absolute honor to be Allah's “*ab'de*”-as that means, among other meanings, that one is FREE and could not be owned by any other.

²⁷ See the Lexicon attached to this Translation for this proper name of a division of The Qur'an.

²⁸ These are the *idols* whom they worshipped and claimed to bring them closer to Allah; or the ones who bear witness by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were challenged to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to produce the like of The Qur'an.

²⁹ The word “الوقود، بفتح الواو” is firewood, but also it could mean any fuel. See *اللسان*.

³⁰ See the Lexicon attached to this Translation for *bashshara/youbashshero/mubashsheron*= بشّر يُبَشِّرَ أَمْبَشَرَ.

³¹ This prepositional word, “of,” is to indicate portioning, i.e. some thing is a part of a larger whole.

³² The word “أثوا” perhaps lends itself to two distinct meanings: (1) as translated above, and (2) to mean “churned out,” rooted in “إِتَاعَ” i.e. like churning of trees yielding their fruits or the buttermilk when shaken it churns out butter. Clearly Paradise's trees once picked its fruits are immediately replenished by an identical twin of whatever was picked, i.e. replacing whatever was picked, so the tree-fruit remains as if not picked.

³³ This “it^w” refers to the gardens that have eternally good abode, good supply of good food, good water, and pleasure of matrimony with spouses.

³⁴ The word “يَسْتَحِي” is an intransitive verb, and the closest English equivalent to it is “to have shame.”

³⁵ See the Lexicon attached to this Translation regarding, the indefinite/in infinitive article= ما المُصْدَرِيَّةِ ”

³⁶ The particle “ما” and the words “فَمَا فَوْقَهَا” in this Ayah all deserve a pause for pondering. First the particle “ما”= the infinitive particle for greatest intensity, i.e. intensifying the mosquito and what is beyond it^w. Second “and what (*is*) above it^w.” Clearly the “ف” in “فَمَا” is coupling or conjunctive particle meaning and whatever that which could be above it^w, i.e. positively or negatively, i.e. to say: larger or smaller than it^w. See *أعراب القرآن، لمحمود صافي*. Lately it has been reported in the scientific community that there is a microscopic “thing” atop of the mosquito.

yahdey ([He] divenely-guides) by it^x multitude; and not [He] misleads by it^x except the fa'seeqeena^{x37} (rebels vis-à-vis Allah's command).^x

كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضْلِلُ بِهِ إِلَّا الْفَسِيقِينَ

27. Who^r breach they^z Allah's covenant^x from after His *meethaq*^x (*ratified-covenant*)^x and sever they^z what Allah commanded by it^x to/that (*[i]l be*) joined; and they^z corrupt in the land^w/Earth^w those they (*are*) the losers.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيقَاتِهِ وَيَقْطَعُونَ مَا أَمْرَ اللَّهُ بِعَهْدِهِ أَنْ يُوَصِّلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَسِرُونَ

28. How you^z unbelieve by Allah while you^c were dead and then[He] quickened you,^bafterwards³⁸[He] deadens³⁹ you,^b afterwards [He] quickens you,^b afterwards to Him (*to be* returned you.^z

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَيْكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ أَحْيِيْكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

29. He Who created for you^bwhat(*is/ are*)in the Earth^wtogether; afterwards *istawa*⁴⁰ ([He] set Himself) to the Heaven^wand *sawwa*^{w41}([He] set/ evened/proportioned)^wthem^yseven Heavens^w and He (*is*) by every thing Omniscient.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ فَسُونَهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

30. And *edb* (*when*) said your^t Lord for the angels: verily I am making in the Earth^wa vicegerent^{x42}; said they^z: do [You^s] make in it^w whom^p [*he*] corrupts in it^w and [*he*] sheds bloods; while we *nusabbeho*⁴³ ([*we*] single You^s as excelling in all good qualities/ that You^s transcends all shortcomings/ and that You^s are unique all around) by Your^t Praise and [*we*] sanctify for You^s! Said[He]: verily⁴⁴ I [I] know what not you^z know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدَّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

31. And [He] taught Adam the names, ^x all(*of*) it;^w afterwards [He] showed them on/over⁴⁵ the angles then said [He]: *anbe'oney* (*let-inform Me you^s by piece-of-significant-and-availing-news*) by names (*of*) these *en* (*if*) you^c were *ssa'deeneena* (*always-truth-enforcers*).

وَعَلِمَ إِدَمُ الْأَسْمَاءَ كُلُّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةَ فَقَالَ أَنْبَعُونَ بِاسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

32. Said they^z: *subhana*⁴⁶ (*hallowedly and marvelously we deem You^s transcending all defects and we solemnly stand in awe and utmost consecration of* You^s) no knowledge for us except what You^s taught us;verily You^s You^s(*are*)The Omniscient, The *Hakeemo*⁴⁷ (*infinite hekmah*⁴⁸ Possessor).

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلِمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

³⁷ See the Lexicon attached to this Translation for the word *fa'seqoon* and its grammatical inflections.

³⁸ The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. taking effect at a latter time.

³⁹ The word “أَمَاتَ” in “يُمِيتُكُمْ” is the transitive verb to deprive of life. See Merriam Webster’s Unabridged Dictionary.

⁴⁰ The word “استوى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “استوى” is not knowable*, because there is nothing to compare Allah to/with to know the “how” of His action. He is unlike any thing known or knowable.

⁴¹ The word “sawwahunna” is made up of two parts, the word “sawwa” and the pronoun “hunna.” The word “sawwa” has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “hunna”= them,^y a feminine plural.

⁴² The word “خليفة” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another. The word “خليفة” is a masculine and the “in” is for intensification as in عَلَيْهِ كِتَابٌ تَفَسِّيرُ الْبَيْضاَوِيُّ وَرُوحُ الْمَعَانِي لِلْأَلوَسِيِّ. See عَلَيْهِ

⁴³ The word “nusabbeho,” means: we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.

⁴⁴ This word “verily” here is introduced to intensify “إِنِّي,” which is in fact “إنْ” and “نِي”

⁴⁵ Note that “علي” = “on/ over,” is adverb of time/place, i.e. circumstantial, state or condition. See المقتني.

⁴⁶ The word “subhanak”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانه” or “سبحنه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanak”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

⁴⁷ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيماً.”

33. Said [He]: O, Adam, *anbe'hum* (*let-informed them [you^x] by piece-of-significant-and-availing-news*) by their names; then *lamma* (*when/ whence*) *anba'ahum* (*he had informed them by piece-of-significant-and-availing-news*) by their names, said [He]: have [I] not said [for] you^b that I know the Heavens^w and the Earth's^w invisible; and [I] know what you^c disclose and what you^c were concealing.

قَالَ يَعَادُمْ أَنْبِعَهُمْ بِأَسْمَائِهِمْ فَلَمَّا
أَنْبَاهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ
إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبَدِّلُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٤﴾

34. And *edh* (*when*) We said for the angels: let-kowtow you^x for Adam; so they^x kowtowed except Eblisa (*Satan*) *aba*⁴⁹ ([*he*] categorically refused) and *istikbara*⁵⁰ ([*he*] affirmed his prideful haughtiness) and [*he*] was of the unbelievers.⁵¹

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِأَدَمَ
فَسَاجَدُوا إِلَّا إِبْلِيسَ لَهُ وَاسْتَكْبَرَ
وَكَانَ مِنَ الْكَافِرِينَ ﴿٥﴾

35. And We said: O, Adam let-reside [you^x], you^s and your^t spouse the Paradise; ^w and let-eat [you] both from it^w opulently whence [you] both willed; and let-not [you] both near this^w⁵² the tree; ^w then, [you] both (*would*) be of⁵³ the *dha'lumeena*⁵⁴ (*injustice-doers*).

وَقُلْنَا يَعَادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكَلَّا مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا وَلَا
نَقْرَبَا هَذِهِ الشَّجَرَةِ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿٦﴾

36. Then (*caused*) them both (*to*) slip the Satan *a'n* (*off*) it;^w so [*he*] exited them both from what both were in it;^x and We said: *ebetto*⁵⁵ (*let-you^x alight/touch-down/dwel-basely/-emigrate/immigrate*), some (*of*) you^b for some foe;⁵⁶ and for you^b in the Earth^w/land^w (*is*) a *mustagarron*⁵⁷ (*permanent-abode/ultimate realization*) and a *mata'aon*⁵⁸ (*resource of transitory worldly delights*) to a while.

فَأَرْلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا
مِمَّا كَانَا فِيهِ وَقُلْنَا أَهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوُّكُمْ فِي الْأَرْضِ مُسْتَقْرَرٌ
وَمَتَّعْ إِلَى حِينَ ﴿٧﴾

37. So *talaqqa*⁵⁹ (*received/took bestowal*) Adam from his Lord words; ^w so [*He*] relented on him; verily He, He (*is*) The *Tawwbo* (*iterative Acceptor of penitence*) *Ar-Rahee'mo* (*The iterative mercy Giver*).

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتِ فَتَابَ
عَلَيْهِ إِنَّهُ هُوَ التَّوَابُ الرَّحِيمُ ﴿٨﴾

48 See the Lexicon attached to this Translation for “*hekmah*.”

49 The words *aba*=“امتنع امتناعاً لا رجوع فيه”=“أَمْتَنَعَ امْتَنَاعاً لَا رَجْوَعَ فِيهِ,” means *categorically (absolutely, without exception)* refused a definitive refusal with the intention of never to yield. So, it is *not* just simply refused.

50 See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

51 The word “**الكافرين**” = “*the unbelievers*” here could also mean “*the ingrates*.”

52 The singular pronoun for a tree” is feminine that is why its demonstrative case as here is a “*this^w*”.

53 It is important to note here the phrase “*of so and so*,” if a person is a “*wronger*” or “*of wrongers*” the two have significant differences. The “*wronger*” could have done the wrong/wrongdoing *once* or so; but “*of wrongers*” signifies frequent and continual wrongdoing by the wronger.

54 The “**ظالمين**” = “*the injustice-doer*,” as “**الظلم**” = “*injustice*.” See footnote 148 below.

55 The word **هبطوا**“*هَبَطُوا*” rooted in **هبط**,” meaning *alight/touch-down/dwelled basely/dwelled in evil*. See **اللسان** *اللسان* Additionally it also could mean: *emigrate/immigrate*, as in *Ayah* (S2:61): “**اهبطوا مصراً**”= *ebetto Misran*=*Egypt/any-town*.

56 The word **عدو**“*عَدُو*” in Arabic is used for: (1) singular and (2) plural as well as (3) “*multitudinous foe*,” see **الهادي** and **اللسان**.

57 Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

58. The word **متاع**“*مَتَاعٌ*”=“*mata'a*” is rooted in the word **متع**“*مَتَعٌ*” = “*matta'u*” with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

59 That is, and Allah is knowinger, by inculcation, inspiration or instruction.

38. Said We: *ebetto* (*let-you^x touch-down/ dwel-basely/ emigrate/ immigrate*) from it^w together; then when⁶⁰ *ya'teyann* (*assuredly comes to*) you^b from Me a *hudan* (*divine-guidance*);^x so whoever [he] followed My *huda* (*divine-guidance*)^x then neither a fear (*is*) on them, and nor they sadden.

39. And who^r unbelieved they^z and denied they^z by Our *Aya'te^w* (*messages/ signs/ proofs*) those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

40. O, Israel's sons⁶¹ let-remember you^z My boon^{w62} which^u *an'amto⁶³* (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you;^b and let-fulfill⁶⁴ you^z by My covenant^x I fulfill by yourⁿ covenant;^x and *eyyaya⁶⁵* (*indeed exclusively Me*) so let-you^z dread [Me].⁶⁶

41. And let-believe you^z by what I descended (*i.e. of Qura'n^x*) *mussa'ddeqan⁶⁷* (*accepter as credible*) for what (*is*) with you;^b and let-not be you^z first unbeliever/ rejecter⁶⁸ by him/it;^x and let-not purchase you^z by My *Aya'te^w* (*messages/ signs/ proofs*) a little price; and *eyyaya⁶⁹* (*indeed exclusively Me*) so *ettago'ne* (*let you^z reverentially guard against My displeasure*).⁷⁰

42. And let-not confound⁷¹ you^z the right^x by the falsehood^x and [*let not*] conceal you^z the right^x while you^f know.

43. And *aqemo⁷²* (*let-you^x up-to-fulfill the prescribed obligations of the Prayer^w and aa'to* (*let-you^x accord and fulfill the obligations of the Zakata^{w73} (prescribed portion of personal possessions)^w and erka'o* (*let-you^x markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeenda* (*he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).

قَلْنَا أَهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيْنَكُم
مِّنْ هُدَىٰ فَمَنْ تَبِعَ هُدَىٰ فَلَا

خَوْفٌ عَلَيْهِمْ وَلَا هُمْ تَحْزَنُونَ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِعَاهِتَنَا أُولَئِكَ
أَصْحَابُ الْنَّارِ هُمْ فِيهَا خَلِيلُوْنَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَسِّرِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِي الَّتِي
 أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ
 بِعَهْدِكُمْ وَإِيَّيَا فَارَهُبُونَ

وَإِمْنَوْا بِمَا أُنْزِلَتْ مُصَدِّقًا لِمَا مَعَكُمْ
وَلَا تَكُونُوا أُولَئِكَ الظَّالِمُونَ
بِعَيْنِي ثَمَنًا قَلِيلًا وَإِيَّى فَاتَّقُونَ

وَلَا تَلْسِوا الْحَقَّ بِالْبَطْلَ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكُوْةَ وَأَرْكِنُوا مَعَ الْرَّكِبِينَ

⁶⁰ This “إِمَّا” is really “إِنْ” added to it for affirmation, making the happening a matter only of “when.” For some elaboration see الدَّرْ المُصْوَنُ، لِأَحْمَدَ الْحَبِيْبِ.

⁶¹ The word “بني” is the grammatically inflected (modified) plural for “ابن,” which means “son,” not child per se, as child could mean a male or a female. However, it is rather common for The Qur'an to address the male gender but definitely includes by implication the female gender for the intention of the message. Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur'an. For example, addressing the male gender The Qur'an says: O, you *he-believers*, but obviously intending the *inclusion of the female gender* too. However, some time, specifically addressing each individually, as: O, you *he-believers* and *she-believers*. Hence, to be contextually accurate we should say: “O, sons of Israel,” not “children of Israel.” But clearly, although the statements address the male gender of Israel's offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed.

⁶² See the Lexicon attached to this Translation for “ne’amah” (“boon”).

⁶³ The word “انعم” in “النعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “انعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁶⁴ The word “الوَقَاءُ” from “الْتَّكَامُ” meaning gathering the last component of any obligation to make it a whole. So, “أَوْفُوا” means you endeavor and gather the last part of an obligation and fulfill it.

⁶⁵ The word “اداة توكيد لصمير منصوب” = an article of *intensity* for an *objective pronoun*.

⁶⁶ The letter بُونَ الْوَقَائِيَةِ اوَ الْعَمَادِ، بَلْ لَا يَسْتَعْدِي عَنْهَا، which precedes the speaker's pronoun يِ. The speaker's pronoun يِ is omitted, for al-takhif "alleviation, lightening", or Avat's end harmony (rhyme). See اعراب القرآن، لمحمد صافى

⁶⁷ The word “*mussaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

⁶⁸The word “كَفَرْ” rooted in “الْكُفَّارُ” so lending itself to be both either rejecter/reprobator or unbeliever. See **البصائر**.

⁶⁹ The word = ایا^ی, = اداة توکید لضمیر منصوب “an article of intensity for an objective pronoun.”

⁷⁰ The letter “ن” in “فَاتَّقُونَ” see footnote 131 above.

⁷¹ The word “تبليط”=“confound” comes from “البس، او تليس، او البس“ all meaning confused the issue. So those who “confound” the issue as if they cover it or mix it as to make it seemingly “indistinguishable” so the confounders mislead the people.

⁷² See the Lexicon attached to this Translation for the word Zakah etc.

¹⁵ See the Lexicon attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

<p>44. Do you^z command the mankind by the <i>berre</i>⁷⁴ (<i>the dutiful obligation/ lawful obedience</i>) and you^z forget yourⁿ selves^w while you^f recite the book;^x do then not reason you.^z</p> <p>45. And let-seek you^z assistance by the patience and the Prayer.^w And verily it^w⁷⁵ (<i>is</i>) certainly big^w except on the <i>khashe'een</i>⁷⁶ (<i>they who: totally subdued their body, sight, sound, and markedly bow in the Prayer</i>).</p> <p>46. Who^r they^z presume that they <i>mulago</i> (<i>they^z are meeting with</i>) their Lord, and that they (<i>are</i>) to Him returnees.</p> <p>47. O, Israel's sons: let-remember you^z My boon^w⁷⁷ which^u <i>an'amto</i>⁷⁸ (<i>I had graced bounteously and ennoblingly the most desirable and delighting boons</i>) on you^b and surely I preferred you^b over the worlds.⁷⁹</p> <p>48. And <i>ettago</i> (<i>let you all reverentially self-protect in</i>) a day (<i>in which</i>) no self^w requites <i>a'n</i>⁸⁰ (<i>about another/ instead of another</i>) self^w a thing; nor (<i>to be</i>) taken/accepted from it^w an intercession;^w nor (<i>shall be</i>) taken from it^w <i>adlon</i>^x (<i>ransom/ compensation</i>);^x and nor (<i>are</i>) they (<i>to be</i>) succored.</p> <p>49. And <i>edh</i> (<i>when</i>) <i>najjaynakum</i> (<i>We repetitively delivered you^b</i>) from the Pharaoh's <i>aal'e</i> (<i>family, house, kin, chiefs, followers</i>), they^z afflict you^b ill-the-torment; <i>youthabbehona</i> (<i>they^z iteratively slaughter</i>) yourⁿ sons and <i>yasta'hyouna</i>⁸¹ (<i>they^z affirmably-let-live</i>) yourⁿ women; and in <i>tha'lekum</i>⁸² (<i>collective afar-that</i>) (<i>is</i>) a great essay from yourⁿ Lord.</p> <p>50. And <i>edh</i> (<i>when</i>) We sundered by you^b the sea; then <i>anjaynakum</i> (<i>We delivered you^b</i>) and We drowned the Pharaoh's <i>aala</i> (<i>family/ house/ kin/ chiefs/ followers</i>) while you^f look.</p> <p>51. And <i>edh</i> (<i>when</i>) mutually We appointed <i>Mosa</i> (<i>Moses</i>) a forty nights;^w afterwards <i>ittakhathotom</i>⁸³ (<i>took and presumed you^c</i>) the calf from after him, while you^f (<i>were</i>) <i>dha'lemoona</i>⁸⁴ (<i>injustice-doers</i>).</p> <p>52. Afterwards We pardoned <i>a'n</i> (<i>regarding</i>)⁸⁵ you^b from after <i>tha'leka</i> (<i>afar-that-it/</i>),^x <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you^b thank you^z.</p>	<p style="text-align: right;">أَتَأْمِرُونَ النَّاسَ بِالْبَرِّ وَنَسْوَنَ أَنفُسَكُمْ وَأَنْتُمْ تَتَلَوُنَ الْكِتَبَ أَفَلَا تَعْقِلُونَ ﴿٦﴾</p> <p style="text-align: right;">وَاسْتَعِينُوا بِالصَّيْرِ وَالصَّلَوةِ وَإِنَّا لَكَبِيرَةٌ إِلَّا عَلَى الْخَشِعِينَ ﴿٦﴾</p> <p style="text-align: right;">الَّذِينَ يَظْهُونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٦﴾</p> <p style="text-align: right;">يَدِينَ إِسْرَائِيلَ اذْكُرُوا نِعْمَتَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنْ فَضْلُكُمْ عَلَى الْعَالَمِينَ ﴿٦﴾</p> <p style="text-align: right;">وَاتَّقُوا يَوْمًا لَا تَجِزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنَصَّرُونَ ﴿٦﴾</p> <p style="text-align: right;">وَإِذْ خَيَّنَكُمْ مِنْ إِلَى فِرْعَوْنَ يُسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَخِّنُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾</p> <p style="text-align: right;">وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَخْيَنَنَّكُمْ وَأَغْرَقْنَا إِلَى فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٦﴾</p> <p style="text-align: right;">وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ أَخْدَثْنَا الْعِجْلَ مِنْ بَعْدِهِ وَأَتْثَمْ ظَلَّمُونَ ﴿٦﴾</p> <p style="text-align: right;">ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعْنُكُمْ تَشَكَّرُونَ ﴿٦﴾</p>
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⁷⁴ *Albere* here meaning *dutiful obligation/ lawful obedience*, see الطبرى and التاج. Minimum needs.

⁷⁵ The [it^w] here refers to the Prayer, as the pronoun “هـ” in “إِنَّهـ” refers to the specific Islamic Prayer.

⁷⁶ The word “خَشِعِينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خَشِعِينَ” = *khashe'een* involves more than just “bumbleness” or “submission” as that suggests *body* or *attitudinal* behavior. However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well. So those who had totally *subdued their body, sight and sound*. Also some time “الخاشعين” = they who are *ra'ke'en* (see S2:43 above) in the Prayer. See the السان and البصائر.

⁷⁷ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

⁷⁸ See footnote 73 for أَنْعَمَ.

⁷⁹ That is of their Time, Qur'an commentators say.

⁸⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

⁸¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

⁸² See the Lexicon attached to this Translation regarding the meaning of “ذلك” = “thalekum.”

⁸³ The word “أخذ” from “الأخذ” = “taking” and “presuming some thing associated with what was taken. Thus, it is not just the mere taking = أخذ.”

⁸⁴ The “ظلمون” = “the injustice-doer,” as “ظلم” = “injustice.” See footnote 148 below.

⁸⁵ See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن.”

وَإِذْ أَتَيْنَا مُوسَى الْكِتَبَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَتَدَوَّنَ

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُونَ إِنَّكُمْ
ظَلَمْتُمْ أَنفُسَكُمْ بِالْخَادِرِ كُمْ الْعِجْلَ
فَتَوَبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ
ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَعَابَ
عَلَيْكُمْ إِنَّهُ هُوَ آتُواهُ الْرَّحِيمُ

وَإِذْ قَلَّتْ يَمْوِيلَ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ
نَرَى اللَّهَ جَهَرًا فَأَخَذْتُمُ الْصِّعَدَةَ
وَأَنْتُمْ تَنْظَرُونَ

ثُمَّ بَعْنَكُمْ مَرَبِّ بَعْدَ مَوْتِكُمْ
لَعَلَّكُمْ تَشَكُّرُونَ

وَظَلَّنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا
عَلَيْكُمُ الْمَنَّ وَالسَّلَوَىٰ كُلُّوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمْنَا
وَلَكُنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

وَإِذْ قَلَّنَا أَدْخَلُوا هَذِهِ الْقَرْيَةَ
فَكُلُّوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَأَدْخَلُوا الْبَابَ سُجَّدًا وَقُولُوا
حَطَّةً نَغْفِرُ لَكُمْ خَطَائِيكُمْ وَسَنَزِيدُ
الْمُحْسِنِينَ

53. And edh (when) aa'tayna (We accorded) Mosa (Moses) the book^x and the Criterion^x la'alla (craving currently unavailable deed that/ perhaps) you^b tahtadona (youⁿ find and accept the divine guidance).

54. And edh (when) said Mosa (Moses) for his people: O, my people, verily you^b dhalamatom⁸⁶ (wronged you^c) yourⁿ selves^w by ittekhathekum⁸⁷ (yourⁿ taking and presuming) the calf; so let-repent you^z to yourⁿ Engenderer; so let-kill you^z yourⁿ selves^w tha'lekum (collective-asfar-that) (is) khayron (choicer/-worthier) for you^b enda (by rule of)⁸⁸ yourⁿ Engenderer; so [He] relented on you;^b verily He, He (is) The Tanwabo (iterative Relent) Ar-Raheemo (The iterative mercy Giver).

55. And edh (when) said you:^c O, Mosa (Moses), never (shall) we believe for you^g until [we] see Allah openly^w/overtly;^w so took-she^y you^b the thunderbolt^{w89} while you^f look.

56. Afterwards We resurrected⁹⁰ you^b from after yourⁿ death, la'alla (craving currently unavailable deed that/ perhaps) you^b thank you.^z

57. And We overshadowed over you^b the clouds and We descended on you^b the Manna⁹¹ (sweet gum like substance) and the quails; let-eat you^z from the goodies^{w92} (of) what razaqnakom (We provided you^b); and not dhalamo⁹³ (they^z wronged to) Us [and] but they^z were (to) their selves^w yadh'lemona (they^z were wronging).

58. And edh (when) We said: let-enter you^z this^{w94} the village;^w then let-eat you^z from it^w whence you^c willed opulently; and let-enter you^z the door sujjadan⁹⁵ (in a kowtowing manner), and let-say you^z hittatonn^{w96} (may Allah remove our sins from our shoulders) ^w [We] forgive for you^b yourⁿ mistakes,⁹⁷ and [We] shall augment the benefactors.

⁸⁶ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

⁸⁷ See footnote 83 above regarding “أخذ”.

⁸⁸ The word “ عند ” is not commonly properly known, expressed here as: “by rule of.” “هذا عندى أفضل اي في حكمي ” which means: it can be in the sense of “rule;” it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although “judgment” is best suited for it) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule. There is more elaboration for this word in the Lexicon attached to this Translation, please refer to it there.

⁸⁹ That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead.

⁹⁰ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

⁹¹ Manna means sweet gum.

⁹² The word “طبيات” = “goodies” = “goodies,^w= a feminine gender means any thing delectable and legitimate.

⁹³ See footnote 84 above regarding “فاعل الظلم”=“injustice-doer”.

⁹⁴ The “village^w” is a feminine gender in the Arabic hence the reference to it is feminized by: this^w.

⁹⁵ The word “سجداً” is an adverb, see أعراب القرآن لـ محمود صافي , hence the parenthetical (in a manner).

⁹⁶ This word “hittatann” is a word of submission to Allah and repentance; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers changed the word, as the next Ayah states.

⁹⁷ The word (a) “khatayakum”= “خطاكم” is not synonymous with (b) “khatey'atekum”= “خطيائكم” as some translators tend to make the mistake. The former (a) is the result of unintended errors or faults, mistakes in the course of normally “permissible” action; whereas (b) is the result of intended action in course of not permissible action in the first place. See the Lexicon to this Translation for more details.

59. Then substituted they^z who^r *dhalamo*⁹⁸ (they^z wronged) a say other than which^x (*had been*) said for them; then We descended on who^r *dhalamo rejzan*⁹⁹ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were *yafsooona*¹⁰⁰ (*rebelling they^z vis-à-vis Allah's command*).

فَيَدْلِلُ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ
ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ ﴿٤٦﴾

60. And *edb* (*when*) *Mosa* (*Moses*) *istasqa*¹⁰¹ (*sought water-availability* / *availability*) for his people, so said We: let-hit [*you^s*] by your^t staff the rock then *enfajarat* (*burst/gushed*) from it^x twelve wells; *qad* (*already and affirmatively*) knew each mankind their *mashraba* (*drinking-place^x*); let: eat you^z and drink you^z of Allah's *rez'qe*^x (*provision/victuals for sustenance*); ^x and let not *ta'atham*¹⁰² (*you^z mischief-hardest*) in the land^w corruptingly/ (*as*) corruptors.

* إِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ فَقَلَّنَا
أَضْرَبَ بِعَصَابَكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ أَنْتَ عَشْرَةً عَيْنًا قَدْ عَلِمَ
كُلُّ أَنْاسٍ مَشَرِبَهُمْ كَلَّوْا
وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٤٧﴾

61. And *edb* (*when*) said you:^c O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen*^x (*wheat/edible/food-grains/stuff*); ^x so: let-invoke [*you^s*] for us your^t Lord *youkhrejo* ([*He emerges/produces*) for us of what the Earth^w grows^w of its^w herbs, and its^w *guththa*¹⁰³ (*corrugated-long-cucumber*), and its^w *foo'me*¹⁰⁴ (*garlic/wheat/chickpea/bread of grains*), and its^w lentils, and its^w onions; said [*he*]: do *tastabdelona* (*you^z affirmly seek substituting*) which^x it^x (*is*) baser by which^x it^x (*is*) *khayron* (*choicer/superior*); *ebbetto*¹⁰⁵ (*let-you^z:immigrate/emigrate/alight-dwell-baseley*) *Mesran* (*Egypt/any town*); then verily for you^b what quested you^c; and (*had been*) struck-she^y on them the ignominy^w and the abjectness;^w and *ba'o* (*they^z deservedly incurred*) by a wrath^x from Allah; *tha'leka* (*afar-that-it/that*), ^x (*is*) because verily they were unbelieving by Allah's *Aya'te*^w (*messages/signs/proofs*) and they^z kill¹⁰⁶ the prophets by other than the right; *tha'leka* (*is*) by what they^z disobeyed and were transgressing they.^z

* إِذْ قُلْتَ رَبِّ مُوسَى لَنْ نَصِيرَ عَلَى
طَعَامَرَ وَحْدَهُ فَادْعُ لَنَا رَبَّكَ تَخْرِجْ لَنَا
مِمَّا تَبْتَ الأَرْضُ مِنْ بَقْلَهَا وَفَتَاهَا
وَفُومَهَا وَعَدَسَهَا وَبَصَلَهَا قَالَ
أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى
بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنَّ
لَكُمْ مَا سَأَلْتُمْ وَضَرَبَتْ عَلَيْهِمْ
الْذَلَّةُ وَالْمُسْكَنَةُ وَبَاءُوا بَغَضَّ
مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِغَيْرِ الْحَقِّ ذَلِكَ مَا عَصَوا
وَكَانُوا يَعْتَدُونَ ﴿٤٨﴾

62. Verily, who^r they^z believed, and who^r *hado*¹⁰⁷ (*they^z adopted the Jewish "law"/customs/repented*) and the *nasara*,¹⁰⁸ and the

⁹⁸ See footnote 84 regarding "ظالم" = "injustice-doer".

⁹⁹ The word "رجز" has several meanings such as: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *السان*.

¹⁰⁰ See the *Lexicon* attached to this *Translation* for *fa'seqona* for an elaboration on this rather important word.

¹⁰¹ The word "طلب السقي أو الإسقاء" = "استسقى" "الراغب" see. So means: (1) sought to give him what to drink (e.g.: water); (2) sought to *avail* him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pbuh*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe.

¹⁰² The word "أشد الفساد = العثو" from "تعشو" means to mischief causing hardest of corruption. See *السان*.

¹⁰³ The word "قطاء" translated as "cucumber" is strictly speaking not correct, as the "قطاء" is that kind of "cucumber" which is corrugated, i.e. "zebra" looking in its external look and could be so long it bends.

¹⁰⁴ The word "فُوم" = "Foom" has many meanings: *garlic, wheat, chickpeas, or bread of any grain*. See *البصائر*.

¹⁰⁵ The word *ebetto* = "هبطوا!" rooted in "هبط," meaning: *alighted/touched-down/dwelled in evil/dwell basely*. See *السان*. It also means emigrate or imgrate as in this *Ayah*. It also could mean: gradually descending.

¹⁰⁶ The word "kill" here is used in the *present/future* tense. This suggests, and Allah knows best, an *epithet* for them characterizing them as *killers of the prophets at all times*. (Reader must bear in mind the difference between a prophet vis-a-vis a messenger).

¹⁰⁷ The word "hada" for the singular and "hado" for the plural has three distinct meanings: (1) *returned* to the truth; (2) *returned and repented*; (3) *entered* into the "law" (religion) of the Jews and *adopted the Jewish customs*. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁰⁸ This word "nasara," plural masculine, is equivalent to the word "Nazarenes" (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" that speak of *Nazerens*, which are different from *Nazirite*. Loosely, we refer to present day Christians

Ssa'bey'ena¹⁰⁹(Sabians) who^p believed [he] by Allah and The Day [The] Last, and [he] worked righteously, so for them (is) their remuneration enda (by munificence of/ by Rule of) their Lord; and neither(is)a fear on them, and nor they sadden.

وَالنَّصَارَىٰ وَالصَّابِعِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

63. And edh (when) We took yourⁿ meethaqa^{x110} (ratified-covenant)^x and raised We above you^b the Ttoora (Mount Toor in Sinai), let-take you^z what aa'taynakom (We accorded/gave you^b) by a strength^w and let-remember you^z what (is) in it^x la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona (you^z reverentially guard not to displease Allah).¹¹¹

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الظُّورَ حُذِّرُوا مَا إِاتَّيْنَاكُمْ بِقُوَّةٍ وَآذَكُرُوا مَا فِيهِ لَعْنَكُمْ تَتَقَوَّنَ

64. Afterwards diverted you^c from after tha'leka (afar-that-it/ that)^x so lawla (had it not been for) Allah's munificence^x on you^b and His mercy^w surely you^c were/would-have-been of¹¹² the losers.

ثُمَّ تَوَلَّتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ لَكُنْتُم مِنَ الْخَسِرِينَ

65. And laqad (verily, already and affirmatively) knew you^c who^r transgressed they^z of you^b in the Sabbath; so We said for them: let-be you^z apes kha'seyeena¹¹³ (he-cringers/he-they who caused self-contemptibility and had been driven away with a spurn).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَعْتَدَوْا مِنْكُمْ فِي السَّبَّتِ فَقُلْنَا لَهُمْ كُوْنُوا قِرْدَةً خَسِعِينَ

66. Then We made it^w nakalan (punishing-deterrment) for what (is) between its^w both hands^{w114} and behind it^w and an exhortation^{w115} for the muttaqeena (reverential guarders against Allah's displeasure).

فَعَلَّنَاهَا نَكَلًا لِمَا بَيْنَ يَدِيهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ

67. And edh (when) Mosa (Moses) said for his people: verily, Allah commands you^b that you^z slaughter a cow; said they^z: atatakhethona¹¹⁶ (do you^s take and make us) a jesting; said [he]: I refuge¹¹⁷ by Allah that I be of the ja'heleena¹¹⁸ (he-they who act ignorantly or incorrectly).

وَإِذْ قَالَ مُوسَى لِقَوْمَهُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْكُرُوا بَقْرَةً قَالُوا أَتَتَخْذِنَاهَا هُنُّوا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

68. Said they^z: let-invocate [you^t] for us your^t Lord (to) manifest for us ma¹¹⁹(whatever)she; said[he]: verily He says that it^w (is) a cow.

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنُ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ

as "Nassara;" which may or may not be accurate. As most present day "Christians" do believe in "The Trinity." The Qur'an clearly says about "The Trinitarians:" "certainly unbeliever who^r said they^z that Allah (is) a Third of three..." (55:73). Also, to be noted is: "nassara"=Nazarens, who are not equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."

109 This word "ssabeyeena" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See الراغب

110 The word "مِيَتَّاقٌ"="assured covenant" and "عَهْدٌ"=covenant. See the Lexicon attached to this Translation.

111 The word "تَتَقَوَّنَ"="tattaqoona," based on the Arabic word "waqa," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoona" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa" (surely not piety). So "taqwa,"=reverential guarding against Allah's displeasure. See the Lexicon attached to this Translation for both "tattaqoona" and "taqwa."

112 That is a constant part of a larger whole, so "of the losers" means all the time losers.

113 The word "kha'seyeena"="خَاسِئِينَ," is plural, masculine, subjective noun meaning: be you^f (of) those who caused self-contemptibility and had been driven away with a spurn. There is no English equivalent for the word khaseyeen.

114 The Arabic tongue expression "between his or her both hands" means in front of him/her or before him/her.

115 The word "مَوْعِظَةٌ"="وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

116 The word "اتَّخَذَ" from "اتَّخَذَ" which is "افتَّعلَ" for "الاتَّخَاذَ" as stated in بسان العرب; therefore "اتَّخَذَ" is always taking and making/ assuming some thing of/about what was taken. Thus, it is not just the mere taking.

117 The Arabic expression: "I refuge in Allah" means: May Allah forbids that I do so and so.

118 The word "جاهِلِينَ"="ja'heleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/reality,(3) did some thing not accurate. So the "ja'heleena" are: he-they who act ignorantly or incorrectly.

119 This is اسم استفهام لغير المميز" ما", i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/non-Jinn.

<p>neither a senescent¹²⁰ nor a virgin, medial between <i>tha'leka</i> (<i>that afar-it/ that</i>); so let-do you^z what you^z (<i>are being</i>) commanded.</p> <p>69. Said they:^z let-invoke [you^s] for us your^t Lord (<i>to</i>) manifest for us <i>ma</i>¹²¹ (<i>whatever</i>) (<i>is</i>) her color; said [he]: verily He says that it^w (<i>is</i>) a yellow cow, <i>fa'qeon</i> (<i>bright</i>) (<i>is</i>) her color, [<i>it's</i>] pleasing the lookers.</p> <p>70. Said they:^z let-invoke [you^s] for us your^t Lord (<i>to</i>) manifest for us <i>ma</i>¹²² (<i>whatever</i>) she; verily the cows looked-alike [on] us; and verily we (<i>are</i>), <i>en</i> (<i>if</i>) willed Allah, surely (<i>are</i>) <i>muh-tadoona</i>¹²³ (<i>who are divinely-guidance</i>).</p> <p>71. Said [he]: verily He says that she (<i>is</i>) a cow neither <i>dhalowlon</i> (<i>submitter/ submissively-submitter</i>)^w to <i>thero</i>^w ([she] rouses/ ploughs) the land^w and nor waters [she] the tilth; <i>Musalla'maton</i>^w (<i>blemish-less</i>)^w no blemish^w/ blotch^w (<i>is</i>) in¹²⁴ it;^w said they:^z now came young by the right;^x and they^z slaughtered it^w and not <i>kado</i> (<i>they nighed/ verged/ almost</i>) do they.^z</p> <p>72. And <i>edh</i> (<i>when</i>) you^c killed a self^w then <i>eddaramot</i> (<i>mutually you^c shirked</i>) in it;^w and Allah (<i>is</i>) <i>mukhrejon</i> (<i>producer/ producibng</i>) (<i>of</i>) what you^c were concealing.</p> <p>73. Then said We: let-you^z strike him by some of it^w like <i>tha'leka</i> (<i>afar-that-it/ that</i>)^x Allah quickens the dead, and [He] shows you^b His <i>Aya'te</i>¹²⁵ (<i>miracles/ signs/ proofs</i>) <i>la'alla</i> (<i>craving currently unavailable deed that/ perhaps</i>) you^b cerebrate you.^z</p> <p>74. Afterwards indurated-she^y yourⁿ hearts from after <i>tha'leka</i> (<i>that-afar-it/ that</i>); so it^w (<i>is</i>) like rocks^w¹²⁶ or harder induration;^w and verily of the rocks^w surely which <i>yatafajaro</i> (<i>bursts/ gushes</i>) from it^x the rivers; and verily of it^w surely which <i>yashshaqaqo</i>¹²⁷ (<i>repetitively split</i>) then issues of it^x the water^x; and verily of it^w surely <i>yahbetto</i> (<i>meeks/ sinks/ humbles</i>) of Allah's <i>khashya'te</i> (<i>reverent-fear</i>);^w and not Allah (<i>is</i>) surely neglector <i>amm</i>¹²⁸ (<i>regarding</i>) what you^z work.</p> <p>75. Do then covet you^z that they^z believe for you;^b while <i>qad</i> (<i>already and affirmatively</i>) was a team of them listening (<i>to</i>) Allah's Speech; afterwards they^z pervert it^x from after what</p>	<p>وَلَا بُكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَاعْفُوا مَا تُؤْمِنُونَ ﴿٦﴾</p> <p>قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنُ لَنَا مَا لَوْنَهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءٌ فَاقْعُ لَوْنَهَا تَسْرُ الْنَّظَرِينَ ﴿٧﴾</p> <p>قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنُ لَنَا مَا هَيَّ إِنَّ الْبَقَرَ تَشَبَّهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ الله لَمْ يَهْتَدُونَ ﴿٨﴾</p> <p>قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُشَبِّهُ الْأَرْضَ وَلَا تَسْقُى الْحَرَثَ مُسْلَمَةٌ لَا شَيْءٌ فِيهَا قَالُوا أَعْنَ جَعَتْ بِالْحَقِّ فَدَخَوْهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٩﴾</p> <p>وَإِذْ قَاتَلُوكُمْ نَفْسًا فَادْرِئُوهُمْ فِيهَا وَالله خَرَجَ مَا كُنْتُمْ تَكْنُونَ ﴿١٠﴾</p> <p>فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُعْيَى الله المُوقَّعُ وَيُرِيكُمْ مَا إِيَّتُمْ لَعْلَكُمْ تَعْقِلُونَ ﴿١١﴾</p> <p>ثُمَّ قَسْتَ قُلُوبَكُمْ مِنْ بَعْدِ ذَلِكَ فَهُنَّ كَالْحَجَارَةِ أَوْ أَشَدُ قَسْوَةً وَإِنَّ مِنَ الْحَجَارَةِ لَمَا يَتَفَجَّرْ مِنْهُ الْأَنْهَرُ وَإِنَّ مِنْهَا لَمَا يَشْقَقْ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ الله وَمَا الله بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢﴾</p> <p>* أَفَتَنْظِمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كُلَّمَا الله ثُمَّ سَحَرَ فُونَهُ مِنْ بَعْدِ مَا عَقْلَوْهُ</p>
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¹²⁰ The word "الضخم من كل شيء، أو السن" = "Farad" means: large, big or senescent. See the Lexicon attached to this Translation for this word and its grammatical inflections.

¹²¹ i.e. an *inquisitive-noun* for non-distinctive entity. That is for non-human/non-Jinn.

¹²² Ibid.

¹²³ See the Lexicon attached to this Translation for this word and its grammatical inflections.

¹²⁴ The text says: "in it," not *on* it, (*عليها*), as might readily come to mind. There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be "in" implying that the color is a *natural growth from within its body*; whereas "on" could be *externally placed on its skin*.

¹²⁵ That is His miracles.

¹²⁶ The word "أحجار أو أحجر" = "جَمْع كَثْرَةٍ" = plural of *multiplicity vis-à-vis* "حجارة".

¹²⁷ The word used is "يشقق" the intensive form of "يشقق" To indicate this intensiveness, the word "repetitively" is employed as an intensifying adverbial particle.

¹²⁸ See the Lexicon attached to this Translation regarding the various meanings of the preposition *عن*.

they^z understood it^x while they know they.^z

وَهُمْ يَعْلَمُونَ
وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا إِنَّا
وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا
أَتَحْدِثُونَاهُ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيُحَاجِجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ

76. And if they^z met/encountered whom^r they^z believed they^z said: we believed; and if they^z secluded, some (of) them to some, said they:^z do you^z narrate (to) them by what Allah opened¹²⁹ on you^b *le'yuoha'jjokum* (from hence mutually they^z dispute you^b) by it^x *enda* (by rule of) yourⁿ Lord; do then not reason you.^z

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسْرُونَ وَمَا يُعْلَمُونَ

وَمِنْهُمْ أُمِيُّونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا أَمَانَ وَإِنَّهُمْ إِلَّا يَظْنُونَ

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ
بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لَيَشْرُوْ بِهِ ثُمَّ نَأْمَلُ فَوَيْلٌ
لَّهُمْ مِمَّا كَتَبْتَ أَيْدِيهِمْ وَوَيْلٌ
لَّهُمْ مِمَّا يَكْسِبُونَ

وَقَالُوا لَنْ تَمْسَنَا النَّارُ إِلَّا أَيَاماً
مَعْدُودَةٍ قُلْ أَتَخْدِثُمْ عِنْدَ اللَّهِ عَهْدًا
فَلَنْ تُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

بَلِّيْ مِنْ كَسَبَ سَيِّعَةً وَأَحْاطَتْ بِهِ
خَطِيْعَتُهُ فَأَوْلَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا حَلِيدُونَ

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَلِيدُونَ

80. And they^z said: never touches/betides¹³² us The Fire^w except days *ma'adodatan*^w (*a few/ countables*);^w let-say [you^s]: *attakhathtom*¹³³ (*have you^c taken and made*) *enda* (*by munificence of/by Rule of* Allah a covenant;^x so never unfulfills Allah His covenant;^x or you^z say on Allah what not you^z know.

81. *Bala*¹³⁴ (*certainly-not*); whoever [he] earned a *sayye'a'tan* (*demeritorious-deed*)^w and beset-shey^y [by] him his offense^w/-inequity^w¹³⁵ so those (*are*)The Fire's^w companions;^x they (*are*) in it^w immortals.^x

82. And who^r they^z believed, and they^z worked the righteous-works^w those (*are*)the Paradise's^w companions^x they (*are*) in it^w immortals.

¹²⁹ The phrase “فتح عليكم” translated here as “opened on you^b,” means *informed you or taught you*. See الراغب.

¹³⁰ The word “أميون” is the plural for “أمي” = “unlettered.” In English “unlettered” is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the “أميون” could mean the gentiles.

¹³¹ *Waylon* is an Arabic word that has three distinct meanings: (1) *lengthy*: stay valley in the Hell Fire/woe, bane; (2) with *intense heat* that it melts every thing that comes into it; (3) ruin.

¹³² The word “touch” for “مس” rooted in “مس” or “يمس” with many meanings: (1) the first degree or *lightest* feeling by the hands, as the “touch” is normally by the hands; (2) betiding, (3) then it was *borrowed figuratively* for “taking” and “beating” as the two actions are normally by the hands; (4) and used also figuratively for sexual intercourse, because it is based on “intimate touching;” and (5) for *craziness*, presumably the brain is “taken” by the Jinn or the Satan, see Tاج العروس لسان العرب for more of such details.

¹³³ The word “اتخذ” from “افتھل” for “اتخذ” which is “taking” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some assumption about what was taken. Thus, it is not just the mere taking.

¹³⁴ The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم” as “bala”=“certainly-not” is particularized to negate a(A1) negative-predicative (i.e. a previously stated negative statement); or (A2) a statement possessing the strength of such a negative predicative. (B) Additionally it affirms the positivity of the negated (A1). E.g. of(A1) is “Am I not yourⁿ Lord?” (S7:172). E.g.: of (A2) is, in this case the previous Ayah, (S2:80), or (S39:57-58) or (S6:157).

¹³⁵ There is “خطء” and “خطيئة” both are “offenses” committed intentionally and therefore are sins. But “خطء” is masculine and singular and “خطيئة” is feminine and singular.

83. And *edh* (when) We took Israel's sons *meethaqā*^{x136} (*ratified-covenant*)^x let-not you^z worship¹³⁷ except Allah; and by both the begetters¹³⁸ *ehsanan* (*meritorious act*); and (*too towards*): the kin possessors, and the orphans, and the *masakee'ne*¹³⁹ (*ones not having sufficient possessions*); and let-say you^z for the mankind *husnan*¹⁴⁰ (*meritorious say*); and *aqemo*¹⁴¹ (*let-you^z up-to-fulfill the prescribed obligations of the Prayer*^w and *aa'to* (*let-you^z accord and fulfill the obligations of the Zakata*^w¹⁴² (*prescribed portion of personal possessions*));^w afterwards you^c diverted except a few of you^b while you^f (*were*) shunners.
84. And *edh* (when) We took yourⁿ *meethaqā*^{x143} (*ratified-covenant*):^x let-you^z not shed yourⁿ bloods and let-you^z not egress-/evict yourⁿ selves^w from yourⁿ homes;^w then you^c acknowledged while you^f witness/testify.
85. Afterwards you:^f these you^z kill yourⁿ selves^w and egress-/evict you^z a team of you^b from their homes;^w mutually you^z back (*each-other*) over them by the sin and the aggression; and *en* (if) *ya'tokum* (*they^z come to you^b*) captives, mutually you^z ransom them, while it^x (*is*) *muharram* (*that which is made a ban/forbidden*) on you^b their egression/eviction; do then you^z believe by some (*of*) the book^x and you^z unbelieve by some (*of it^x*); so what a requital (*of*) whom^p [he] does *tha'leka* (*afar-that-it/that*)^x of you^b except ignominy in the life^w (*of*) the world^w and The *Qeyamatey's*^w (*Judgment's*) Day, *youraddona*¹⁴⁴ (*to be forthwith-returned they^z*) to hardest (*of*) the torment; and not Allah (*is*) neglector *amma* (*regarding*) what you^z work.
86. Those, who^r they^z purchased the life^w (*of*) the world^w by the Hereafter;^w so neither (*to be*) alleviated *a'n* (*off*) them the torment, nor (*are*) they (*to be*) succored they.^z
87. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book^x and We supervened from after him by
- إِذَا أَخْذَنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا
تَعْبُدُونَ إِلَّا اللَّهُ وَبِالوَالِدَيْنِ إِحْسَانًا
وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ
وَقُولُوا لِلنَّاسِ حُسْنَا وَأَقِيمُوا الصَّلَاةَ
وَءَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّتُمْ إِلَّا فَلِيَا
مِنْكُمْ وَأَنْتُمْ مُعْرَضُونَ AT
- وَإِذَا أَخْذَنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دَمَاءَكُمْ
وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِنْ دِيْرِكُمْ
ثُمَّ أَفْرَرْتُمْ وَأَنْتُمْ تَشَهِّدُونَ AT
- ثُمَّ أَنْتُمْ هَنْلَاءٌ تَقْتَلُونَ أَنفُسَكُمْ
وَتُخْرِجُونَ فِرِيقًا مِنْكُمْ مِنْ دِيْرِهِمْ
تَظْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعَدُونَ
وَإِنْ يَأْتُوكُمْ أَسْرَى تُفْدِيُوهُمْ وَهُوَ
حَرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَؤُمُنُونَ
بِعَضُ الْكِتَبِ وَتَكْفُرُونَ بِعَضُ
فَمَا جَزَاءُ مَنْ يَفْعُلُ ذَلِكَ مِنْكُمْ
إِلَّا خَرَّى فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَمَةِ يُرْدُونَ إِلَى أَشَدِ الْعَذَابِ
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ AT
- أَوْلَئِكَ الَّذِينَ أَشْرَوْا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا تُخْفِفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنْصَرُونَ AT
- وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَبَ وَقَفَيْنَا
مِنْ بَعْدِهِ بِالرَّسُلِ وَءَاتَيْنَا عِيسَى

¹³⁶ The word “*مِيثَاق*”=“assured covenant” and “*عَهْد*”=covenant. See the Lexicon attached to this Translation.

¹³⁷ That is to say: from now and forever worship *none* except Allah. There are four scholarly opinions in this regard. Most important of them is: “*أن*” but when the “*أن*” was *dropped* the verb became “*مَرْفُوع*” thus, *الفرد في* “*تَعْبُدُونَ*” rendering it a *stronger news of forbiddance* (*خبر نهي*) which is *already complied with*, according to “*حسين بن أبي العز الهمданى دار الثقافة المصرية-القاهرة، 1411هـ*” by “*اعراب القرآن المجيد*”

¹³⁸ In Arabic there is a difference between “*both the begetters (parents)*”=“*الوالدان*” or “*الوالدين*” and the “*parents*.^x” “*الوالدان*” or “*الوالدين*” are:(1)the ones that *beget, cause/give* the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, *parents* could be only (2), or (3) *ancestors*, a progenitors; or (4) guardians; (5) a protectors. So, the *emphasis* here in this great *Ayah* is on the “*begetters*” per se.

¹³⁹ For the words “*مساكين*” versus “*فقراء*”, see the Lexicon attached to this Translation for the distinction. *Meskeen*=*مسكين*, i.e. having *some* material possessions but *not* sufficient; whereas *Faqir*=*فقير*=lacks any material possessions.

¹⁴⁰ Some linguists suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*. See the *الهادى*

¹⁴¹ The word “*أقاموا*” is rooted in “*أقام*”=uphold/sustain/maintain.

¹⁴² See the Lexicon attached to this Translation for the word *Zakah* and its *implications of augmentative blessedness*.

¹⁴³ The word “*مِيثَاق*”=“assured covenant” and “*عَهْد*”=covenant. See the Lexicon attached to this Translation.

¹⁴⁴ The word “*يُرْدُونَ*” is rooted in “*رَدَّ*” meaning *forthwith-returned*; example the greeting must be “*forthwith returned*,” as in the *Ayah*: “And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w” (S4: 86).

the messengers; and *aa'tayna Esa*, (Jesus) Mariam's (Mary's) son, the evidences-she^y and We supported¹⁴⁵ him by *Rube-el-Qudes*¹⁴⁶ (*Arch angel Gabriel*); is then everywhen¹⁴⁷ a messenger came (to) you^b by what not *tahwa* (*tendentiously like*) yourⁿ selves^w *istakbaratom*¹⁴⁸ (*you^c affirmed yourⁿ prideful haughtiness*) so a team you^c denied and a team you^z kill.

أَبْنَ مَرِيمَ الْبَيْتَ وَأَيْدِنَهُ بُرُوحُ
الْقُدُسُ أَفْكَلَمَا جَاءَكُمْ رَسُولٌ بِمَا
لَا هُوَ أَنْفُسُكُمْ أَسْتَكْبِرُمْ فَفَرِيقًا
كَذَّبُتُمْ وَفَرِيقًا تَقْتَلُونَ ﴿٤٧﴾

88. And said they: ^z our hearts (are) *ghulfon*¹⁴⁹ (*wrapped/shrouded or veiled*); rather Allah cursed them by their disbelief; so a few *mma*¹⁵⁰ (*intensely few*) they^z believe.

وَقَالُوا قَلُوبُنَا غُلْفٌ بَلْ لَعْنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَقَلِيلًا مَا يُؤْمِنُونَ ﴿٤٨﴾

89. And *lamma* (*when/ whence*) came (to) them a Book^x from *enda* (*originating from/ by munificence of/ by Rule of*) Allah, *mussa'ddeqon*¹⁵¹ (*accepter as credible*) for what (is) with them and they^z were of earlier *yestaf'tehoona* (*seeking-[opening]/ victory*) over whom^r they^z unbeliever; so *lamma* came (to) them what they^z knew, they^z unbeliever by it; ^xso Allah's curse^w (*is*) on the unbelievers.

وَلَمَّا جَاءَهُمْ كَتَبْتُ مِنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلِ
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا
فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ
فَلَعْنَةُ اللَّهِ عَلَى الْكُفَّارِ ﴿٤٩﴾

90. Wretched what they^z purchased by it^x their selves^w that they^z unbelieve by what Allah descended, *baghyann*¹⁵² (*envyingly/transgressively*) that *younazza* (*iteratively descends*) Allah of His munificence^x on whom^p [*He*] wills of His *eba'de* (*worshippers/ submitters/slaves*); so, *ba'o* (*they^z deservedly incurred*) by a wrath^x on a wrath, ^xand for the unbelievers (*is*) a torment humiliative.

بَعْسًا أَشْرَوْا بِمِنْ أَنفُسِهِمْ أَن
يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بِغَيْرِهِ أَنْ يُنْزَلَ
اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبِ
وَلِلْكُفَّارِ عَذَابٌ مُهِينٌ ﴿٥٠﴾

91. And if (*had been*) said for them: let-believe you^z by what Allah (*had*) descended, they^z said: [we] believe by what (*had been*) descended on us; and they^z unbelieve by what (*is*) beyond¹⁵³ it^x while it^x is the right^x *mussa'ddeqon*¹⁵⁴ (*accepter as credible*) for what (*is*) with them; let-say [you^s]: so wherefore you^z kill Allah's prophets of earlier, *en(if)* you^c were believers.

وَإِذَا قِيلَ لَهُمْ إِمْتُوْبًا أَنْزَلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ
بِمَا وَرَاءُهُرْ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا
مَعَهُمْ قُلْ فَلَمْ تَقْتُلُنَّ أَنْبِيَاءَ اللَّهِ مِنْ
قَبْلِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥١﴾

92. And *laqad* (*verily, already and affirmatively*) came (to) you^b *Mosa* (*Moses*) by the evidences-she^y; afterwards *ittakha-thtom*¹⁵⁵ (*you^f took and presumed*) the calf from after him, while you^f (*were*) *dba'lemona*¹⁵⁶ (*injustice-doers*).

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيْنَتِ ثُمَّ
أَخْذَتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ
ظَلَّمُونَ ﴿٥٢﴾

¹⁴⁵ The word “أَيْدِنَاهُ” comes from the word “أَيْدِي” which is that “(divine) Might,” as in the Ayah: “And the Heaven We built it^w by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah alone possesses.

¹⁴⁶ *Rube-el-Qudis* =The Holy Spirit=(*Al-Rubo-Al-ameen*, *The trusted Spirit=the angle of revelation*, Gabriel, peace be on him).

¹⁴⁷ The letter “مَا” has many meanings, among them: *time*.

¹⁴⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

¹⁴⁹ The word “غُلْفٌ” means in a cover or envelop and so we do not understand.

¹⁵⁰ See the Lexicon attached to this Translation regarding, “*ما المصدريه*,” here for intensification.

¹⁵¹ The word “*musaddeqon*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵² This word “*baghyann*” has several distinct meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

¹⁵³ The word “*بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.*” (2) “*بعد*” (1) “*وراء*” So, here (1) or *beyond* in its sense of *above reach of knowledge or experience*.

¹⁵⁴ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵⁵ The word “*اتَّخَذَ*” from *اتَّخَذَ* “*افتعال*” “*الاتَّخَذَ*” which is *taking* for *الاتَّخَذَ* as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some thing of what was taken. Thus, it is *not just the mere taking*.

¹⁵⁶ The “*ظَالِمُونَ*” = “the injustice-doer,” as “*الظُّلْم*” = “injustice.” See footnote 270 below.

93. And *edb* (*when*) We took yourⁿ *meethaqax* (*ratified-covenant*)^{x157} and raised We above you^b the *Ttoora* (*Mount of Sinai*); let-take you^z what We gave you^b by a strength^w and let-listen you,^z said they:^z we heard and we disobeyed; and (*had been caused to*) drink they^z in their hearts the *calf*¹⁵⁸ by their unbelief; let-say [*you^s*]: wretched (*is*) what commands you^b by it^x yourⁿ belief, *en(if)* you^c were believers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الْطُّورَ خَذُوا مَا ءاَتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجْلَ بِكُفْرِهِمْ
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

94. Let-say [*you^s*]: *en (if)* was-she^y for you^b the home^w (*of*) the Hereafter^w *enda* (*by munificence of/ by Rule of* Allah purely-she^{y159} of without the mankind, then let-you^z wish the death^x if you^c were *ssa'deena* (*always-truth-enforcers*).

الْمَوْتَ إِنْ كُنْتُمْ صَدِيقِينَ ﴿١٨﴾

95. And never they^z wish it^{x160} ever, by what (*had*) advanced-she^y their hands; ^{w161} and Allah (*is*) Omniscient by the *dha'lumeena* (*injustice-doers*).

وَلَنْ يَتَمَنَّوْهُ أَبْدًا بِمَا قَدَّمْتُ أَيْدِيهِمْ
وَاللهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٩﴾

96. And surely assuredly¹⁶² [*you^s*] find them eagerest (*of*) the mankind over a life;^w and of whom^r they^z partnered (*other deities*), longs¹⁶³ an *ahado*¹⁶⁴ (*a lone/ any one*) (*of*) them if¹⁶⁵ [*he*] (*were to*) live a thousand-year^w and that surely not *mozahze-he'he*¹⁶⁶ (*he who budges others/ displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keenly-Seer/ Omnoscient*) by what they^z work.

وَلَتَجِدَهُمْ أَحْرَضَ النَّاسَ عَلَىٰ
حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوْمًا
أَحَدُهُمْ لَوْ يُعَمِّرُ أَلْفَ سَنَةً وَمَا هُوَ
بِمُرْحَزِهِ مِنَ الْعَذَابِ أَنْ يُعَمِّرَ
وَاللهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٢٠﴾

97. Let-say [*you^s*]: whoever [*he*] was a foe¹⁶⁷ for *Jebreela* (*Gabriel*), then verily he *nazzala* (*iteratively descended*) it^x on your^t heart, by Allah's leave, *mussa'ddeqan*¹⁶⁸ (*accepter as credible*) for what (*is*) between his hands, ^{w169} and a *hudan* (*divine-guidance*)^x and a *bushra*^{w170} (*a pleasant-tiding*)^w for the believers.

قُلْ مَنْ كَانَ عَدُوا لِجَبَرِيلَ فَإِنَّهُ
نَرَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللهِ مُصَدِّقاً
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَشَرِىٰ
لِلْمُؤْمِنِينَ ﴿٢١﴾

¹⁵⁷ The words: “مِيثَاقٌ”=“ratified covenant” and “عَهْدٌ”=covenant.

¹⁵⁸ That is their love of the calf.

¹⁵⁹ The word “خالصة” is an *adverbial construct*, and a *feminine gender* as indicated by the feminine suffixed by the *feminine suffix*: “she”. See *إعراب القرآن، لمحمد صافي*.

¹⁶⁰ The pronoun “هُ” in “يَتَمَنُوهُ” is a *masculine* pronoun referring to “the death,” a *masculine gender*. So, it^x.

¹⁶¹ The word “hand” in the Arabic language is in the *feminine gender*, and has many *distinct meanings*: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand=trained by; (13) between the hands=in the front of or before (prior to)it. The Qur'anic expression as in this Ayah: “what (*had*) advanced-she^y their hands” means had done themselves.

¹⁶² The “ال” in “التجنّد” is a *ajuratory* “ال” i.e. *affirmation*, expressed here by “assuredly”.

¹⁶³ The word “بُودَ” translated as “longs” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what one longs for is *not* going to happen.

¹⁶⁴ See the *Lexicon attached to this Translation* regarding “أَحَدٌ”

¹⁶⁵ The particle “فُو” since it is a *future-connected verb*, probable to occur and *not* sure it's a present occurrence, such a “فُو” amounts to “if” or “when.” See *معنى الليبب، ابن هشام*.

¹⁶⁶ The word “*mozahze-he*” is *deflected subject* of the past tense root word “*zahzaha*=”*زَحَّزَ*” which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, “*zahzaha*=”*زَحَّزَ*” means *displaced* or *moved away* from an original place.

¹⁶⁷ The word “عدو” in Arabic is used for: (1) singular and (2) plural too (3) “multitudinous foe,” see *الهادي والسان* and *اللسان*.

¹⁶⁸ See footnote 77 above regarding “*musaddeqan*”.

¹⁶⁹ That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

¹⁷⁰ Here again there is *no single word* in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And “بُشْرَى” unlike its verbal conjugates, throughout The Qur'an always use it for the “*khayrey*” (*desirables, goodnesses, worthinesses*).

<p>98. Whoever [he] was a foe¹⁷¹ for Allah and His angels and His messengers, and <i>Jebreela</i> (<i>Gabriel</i>) and <i>Mekala</i> (<i>Michael</i>), then verily Allah (is) a foe¹⁷² for the unbelievers.</p> <p>99. And <i>laqad</i> (verily, already and affirmatively) We descended to youg <i>Aya'ten</i>^w (<i>Qura'nic statements</i>) evidents-she; ^y and not unbelieve by it^w except the <i>fa'seqoona</i>¹⁷³ (rebels vis-à-vis Allah's command).</p> <p>100. Is [and] everywhen covenanted they^z a covenant^x <i>nabatha</i> (slightingly-forsook) it^x a team of them; rather most (of) them not believe they.^z</p> <p>101. And <i>lamma</i>¹⁷⁴ (when/whence) came (to) them a messenger from ende (by munificence of/ by Rule of) Allah, <i>mussa'ddeqon</i>¹⁷⁵ (accepter as credible) for what (is) with them, <i>nabatha</i> (slightingly-forsook) a team of whom^r they^z (had been) given the book, Allah's Book beyond¹⁷⁶ their backs, as if/surely they not know.</p> <p>102. And <i>ettaba'o</i>¹⁷⁷ (they^xclosely followed) what recite the Satans over <i>Sulaymana's</i> (<i>Solomon's</i>) proprietorship; and not unbelieved <i>Sulaymano</i> (<i>Solomon</i>); [and] but the Satans unbelieved they^z; they^z teach the mankind the magic^x and what (had been) descended on the two angels by <i>Ba'bela</i>, <i>Haruta</i> and <i>Maruta</i>; and not both teach of an <i>aha'den</i> (a lone/any one) until both say: verily only we(are) an essay;^{w178} so let-not unbelieve [you^s], then learn they^z from them both what they^z separate by it^x between the <i>mar'ee</i>¹⁷⁹ (mature/perfect manliness possessor) and his spouse (wife); and not they surely (are) <i>dha'reena</i> (futilely) harming/hurting by it^x of an <i>aha'den</i> except by Allah's leave; and they^z learn what hurts them and not benifits them; and <i>laqad</i> (verily, already and affirmatively) knew they^z surely who^p [he] purchased¹⁸⁰ it^x not for him in the Hereafter^w of a <i>khalaqen</i>¹⁸¹</p>	<p>مَنْ كَانَ عَدُوا لِلَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ وَجَبَرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوٌ لِلْكُفَّارِ ﴿١٦﴾</p> <p>وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَسِّقُونَ ﴿١٧﴾</p> <p>أَوْ كُلَّمَا عَاهَدُوا عَهْدًا نُبَذَّهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٨﴾</p> <p>وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أَوْتُوا الْكِتَابَ كَتَبَ اللَّهُ وَرَاءَ ظُهُورِهِمْ كَانُوكُمْ لَا يَعْلَمُونَ ﴿١٩﴾</p> <p>وَاتَّبَعُوا مَا تَتَّلَوَ الشَّيَاطِينُ عَلَى مُلَكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعْلَمُونَ النَّاسُ السُّحْرُ وَمَا أَنْزَلَ عَلَى الْمَلَكَيْنِ بِبَابِ هَرُوتَ وَمَرْوَتَ وَمَا يُعْلَمُ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكُفُّرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءَ وَزَوْجِهِ وَمَا هُمْ بِضَارَّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنْ أَشْتَرَهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ</p>
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¹⁷¹ See footnote 167 above regarding *foe*.

¹⁷² Ibid regarding *foe*.

¹⁷³ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁷⁴ The particle “لَمَّا” is an adverbial particle in the sense of a *past tense* = “when.” Coupled with the *present tense* it means: “whence” = “حيث” or it could be a particle of exception meaning: but or except. See *الهادى* اعراب القرآن، لمحمد صافي.

¹⁷⁵ The word “musaddeqon” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁷⁶ The word “بعد” *lil'mar'atil-khalq* means: (1) “بعد” “بعد” “بعد”; (2) “بعد” “خلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” (3) ولد الولد its sense of *above reach of knowledge or experience*.

¹⁷⁷ See the Lexicon attached to this Translation for the distinction between “تبع” = follow and “اتبع” = closely follow..

¹⁷⁸ See the Lexicon attached to this Translation for the word “setnah,” which has many meanings.

¹⁷⁹ See the Lexicon attached to this Translation for the differences between: the man = الإنسان، the human = والرجل the person = الماء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “الماء,” the Lexicon explains why we cannot use this seemingly acceptable way with respect to The Qur'an or the *hadeeth*.

¹⁸⁰ The Arabic words: (a) “شرى” “اشترى” and (b) “شرى” occur time and again in The Qur'an. Many people confuse their meanings. As a rule, mostly and generally: (a) “اشترى” means purchased and (b) “شرى” means sold; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this great Ayah the rule holds well.

¹⁸¹ The word “خلاق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for. See *الهادى*.

(good-portion/ lot); and surely wretched (*is*) what they^z sold¹⁸² by it^x لَوْ أَنفَسُهُمْ لَوْ
their selves^w if they^z were (*to*) know.

كَانُوا يَعْلَمُونَ

وَلَوْ أَنْهُمْ أَمْنَأُوا أَنْقُوَ الْمَثْوَيَ مِنْ عِنْدِ

الله خير لَوْ كَانُوا يَعْلَمُونَ

يَا يَاهَا الَّذِينَ إِمْنَأُوا لَا تَقُولُوا

رَاعَنَا وَقُولُوا أَنْظَرَنَا وَأَسْمَعُوا

وَلِلْكَافِرِينَ عَذَابُ أَلِيمٍ

مَا يَوْدُ الدِّينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَبِ وَلَا الْمُشْرِكِينَ أَنْ يَنْزَلُ
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رِبِّكُمْ
وَالله تَحْتَصُ بِرَحْمَتِهِ مِنْ يَشَاءُ
وَالله ذُو الْفَضْلِ الْعَظِيمِ

مَا نَنْسَخَ مِنْ ءَايَةً أَوْ نُنسِهَا نَاتِ
بَخْرَهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ
دُونَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

أَمْ تُرِيدُونَ أَنْ تَسْعَلُوا رَسُولَكُمْ
كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ وَمَنْ

103. And had that they believed they^z and *ettaqaw* (*they^z had reverentially guarded not to displease Allah*), surely a reward^w from *ende* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) if they^z were (*to*) know.

وَلَوْ أَنَّهُمْ أَمْنَأُوا أَنْقُوَ الْمَثْوَيَ مِنْ عِنْدِ

الله خير لَوْ كَانُوا يَعْلَمُونَ

يَا يَاهَا الَّذِينَ إِمْنَأُوا لَا تَقُولُوا

رَاعَنَا وَقُولُوا أَنْظَرَنَا وَأَسْمَعُوا

وَلِلْكَافِرِينَ عَذَابُ أَلِيمٍ

104. O, you who^r believed they^z let-not say you^z *ra'ena*¹⁸³ (*let-be considerate to us [you^s]/ look at us [you^s]*), and let-say you^z *undhurna*¹⁸⁴ (*let-listen and pay attention to us [you^s]*), and let-listen you^z; and for the unbelievers (*is*) a painful torment.

105. Not long¹⁸⁵ who^r unbelieved they^z of the book's folk^w, nor the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*), that *younazzala* (*to be iteratively descended*) on you^b of a *khayren* (*mercy/revelation/desirable/provision/power*) from yourⁿ Lord and Allah particularizes by His mercy^w whom^p [*He*] wills; and Allah (*is*) possessor (*of*) the munificence, the great.

106. Not [*We*] abrogate of an *Aya'ter*^w (*Qura'nic statement*) or [*We*] (*cause*) it^w (*to be*) forgotten, *na'atey* ([*We*] *accord/bring*) by *khayren* (*superior/worthier*) than it^w or like it;^w have not known [you^s] that Allah over every thing (*is*) Omnipotent.

107. Have not [you^s] known that Allah for Him (*is*) the Heavens^w and the Earth's^w proprietorship; and not for you^b of lesser than/without Allah of a *wa'leyen* (*guardian/ally*) and nor a *na'sseeren* (*multitudinous-sucessor*).

108. Or you^z want to you^z ask yourⁿ messenger just-as *Mosa* (*Moses*) (*had been*) asked of before; and whoever [*he*] substitutes¹⁸⁶ (*i.e. takes/receives*) the unbelief by (*i.e. instead-of*)

¹⁸² See footnote 190 above regarding “شرى.”

¹⁸³ The word “*ra'ena*” has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptive way to mean the second meaning. Thus, the believers were commanded by this Ayah to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undhurna*.”

¹⁸⁴ The word “*undhurna*” is made up of two words: “*nadhara*” and “*na*.” The word “*nadhara*” has many meanings, among them: *looked at* and *was considerate towards* some one with the intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The “*na*” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undhurana*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (i.e. the speakers).”

¹⁸⁵ The word “*يَوْد*” translated as “long” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁸⁶ The word “*يَتَبَدَّل*” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “*good by nature*” and He empowered each person by a capacity to choose the good or the bad but be held accountable for such choices. (2) The Arabic language has many characteristics, among them “*التقديم و التأخير*” = *hysteron-proteron* (see the Lexicon attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing. For example in this great Ayah: seemingly “whoever exchanges the unbelief by the belief then *qad* (already and affirmatively) verily [*he*] (bad) strayed...” is a clear text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by “*nature*” are *good*, so they innately possess *good belief* or the potential for a *good belief*. (4) But because of various influences, including the personal *unsound biases* a person would interchange the *good for the bad*. For example remember (S 2:61) which says “Said [*he*]: do you^z seek substituting that which is baser by that which is better? ...” So, when someone seeks to substitute that which is *baser by that which is better* what can you say to him other than what an unsound choice he made? Nevertheless that is *his/her choice*. So,

the belief, then *qad* (*already and affirmatively*) [he] strayed the path's intent/center.

يَتَبَدَّلُ الْكُفَّارُ بِالْإِيمَانِ فَقَدْ ضَلَّ
وَسَاءَ السَّبِيلُ

109. Longed¹⁸⁷ many of the book's folk if¹⁸⁸ *yarrodokom*¹⁸⁹ (*they*^x *forthwith-return you^b*) from after yourⁿ belief (*to become*) unbelievers, an envy/envyingly of *ende* (*springing off*) their selves^w from after what manifested for them the right; so let-pardon you^z and let-condone you^z until Allah *ya'atey* (*accords/comes*) by His command; verily Allah over every thing (*is*) Omnipotent.

وَدَ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ
يُرْدُونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ
مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا
وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

110. And *aqemo*¹⁹⁰ (*let-you^x up-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^x accord and fulfill the obligations of*) the Zakata^{w191} (*prescribed portion of personal possessions*)^w and what advance you^z for yourⁿ selves^w of *khayren* (*goodness/charity-/worship*) you^z find it^x *ende* (*with/ by Rule of*) Allah; verily Allah bywhatyou^z work (*is*) *Basseeron* (*keenly; Seer/Omniscient*).

وَأَقِيمُوا الصَّلَاةَ وَإِذَا مَوَاطِنَ
وَمَا تُقدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ
تَجْدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ

111. And said they^z: never enters the Paradise^w except who^p[he] was Jewish or *Nassara* (*Christians*); *telka*^{w192} (*that afar-it/ those*)^w (*are*) their wishes; ^wlet-say [*you^s*]: *ha'to* (*let-bring forth you^x*) yourⁿ proof *en* (*if*) you^c were *ssa'deena* (*always-truth-enforcers*).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ
هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيهِمْ
قُلْ هَاتُوا بِرَهْنَكُمْ إِنْ كُنْتُمْ
صَادِقِينَ

112. *Bala*¹⁹³ (*certainly-not*); whoever [he] consigned his face¹⁹⁴ for Allah, while he (*is*) a benefactor, so for him (*is*) his remuneration *enda* (*by munificence of/ by Rule of*) his Lord; and (*is*) neither a fear on them, and nor they sadden.

بَلَىٰ مِنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَاهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ بَخْزَنُونَ

113. And said-she^y the Jews: the *Nassara* (*Christians*) (*are*) not-she^y on a thing; and said-she^y the *Nassara* the Jews (*are*) not-she^y on a thing, while they recite the book; like *tha'leka* (*afar-that-it/ that*)^x said who^r not know they^z like their say; so Allah rules among them The *Qeyamatey*'s^w (*Judgment's*) Day in what

وَقَالَتِ الْيَهُودُ لَيْسَ النَّصَارَىٰ عَلَىٰ
شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَ الْيَهُودُ
عَلَىٰ شَيْءٍ وَهُمْ يَتَلَوَنَ الْكِتَابَ
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ
قَوْلِهِمْ فَاللَّهُ سَاحِكٌ بَيْنَهُمْ يَوْمٌ

in such a case (5) the *bad* receives *precedence* or *priority* and is seen *ahead* or *first*. Thus, (6) the *unbelief* is more important to him so he interchanges it with what he already has, i.e. the *innately good belief*. Therefore, (7) this great Ayah tries to depict such a reality; that is why the *unbelief* is mentioned first and the *belief* is stated last. (8) Hence what is seemingly clear does neither stands nor really applies. And the Arabs say: “تَبَدَّلَهُ أَيْ أَخْذَهُ مَكَانَهُ” = *interchanged it equals took it in its place*, in other word he had *interchanged what he has with what he does not have*. In this case, *he had interchanged the belief for the unbelief*.

¹⁸⁷ See footnote 247 above regarding “ود، يود” = “long.”

¹⁸⁸ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام

¹⁸⁹ The word “*bala*” is rooted in “زد” meaning *forthwith-returned*; example the greeting must be “*forthwith-retuned*,” as in the Ayah: “And when (bad been) greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it.^w” (S4: 86).

¹⁹⁰ The word “*aqimo*” is rooted in “قام” = *uphold/sustain/maintain*.

¹⁹¹ See the Lexicon attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

¹⁹² See the Lexicon attached to this Translation for an elaboration on this conjunctive noun.

¹⁹³ The word “*bala*= “indeed-not” is absolutely *not* synonymous to “yes”=“نعم” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

¹⁹⁴ The word “face” has at least eight different meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) the entity of.

they^z were in it^x differing.

الْقِيمَةُ فِيمَا كَانُوا فِيهِ تَخْتَلُفُونَ

وَمِنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسِيْحَهُ أَنْ يُذْكَرَ فِيهَا أَسْمَهُ وَسَعَىٰ فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا حَابِّيْنَ لَهُمْ فِي الدُّنْيَا خَزْنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

وَلِلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ فَإِنَّمَا تُولَّوَا فَشَّمْ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلَيْهِ

وَقَالُوا أَخْنَدَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّهُ لَهُ قَنْتُونَ

بَدِيمُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا إِعْلَمًا كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلُهُمْ تُشَبَّهُتْ قُلُوبُهُمْ قَدْ بَيْنَا الْأَيْتَ لِقَوْمٍ يُوقِنُونَ

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنِ الْأَصْحَابِ الْجَحِيمِ

114. And who^a (is) wronger¹⁹⁵ than who^p [he] prevented Allah's mosques that His name (to be) mentioned in it^w and [he] endeavored¹⁹⁶ in its^w ruin; those not was for them to enter it^w except(as) fearers; for them in the world^w (is) an ignominy and for them in the Hereafter^w(is)a great torment.

115. And for Allah (are) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); so, where ever you^z turn/diverge so hither (is) Allah's Face¹⁹⁷; verily, Allah (is) *Wa'seon*¹⁹⁸ (*Surrounder and encompassing all things*), Omniscient.

116. And said they: ^z Allah *ittakhathā*¹⁹⁹ ([He] took and made) a son; *Subhana*²⁰⁰ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*; rather for Him what (are) in the Heavens^w and the Earth^w all (are) for Him *qa'netoona* (*he-they: devotedly-obeyers/submitters/supplicants*).

117. *Ba'dee'ao*²⁰¹ (*Perfect-Originator* [He]) (of) the Heavens^w and the Earth^w and if [He] decreed a matter^x then verily only says [He] for it:^x let-be [you^s] so [it^x] is.

118. And said who^r not know they^z *lawla* (*why not/wherefore*) speaks Allah (to) us, or *ta'ateena* ([you^s]: come/bring us) an *Ayatōn*^w (*sign/proof/miracle*); like *tha'leka*(*afar-that-it/that*)^x said who^r of before them similar (to) their say; looked-alike-shey their hearts; *qad* (*already and affirmatively*) manifested We the *Aya'te*^w (=plural of *aya'ton*) for a people *youqenoona* (*those who believe with certitude*).

119. Verily We sent you^g by the right, a *basheeran*²⁰² (*iterative teller of pleasant tidings*) and *natheeran* (*iterative warner*); and (shall be) not asked [you^s] *a'n* (*regarding*)²⁰³ the *Jabeem's*^w²⁰⁴ (*intensely-blazing Fire*^w) companions.

¹⁹⁵ See the Lexicon attached to this Translation for “ظالم”=“**فاعل الظلم**”=“injustice-doer” and “wronger.”

¹⁹⁶ See the Lexicon attached to this Translation for remarks on the word “سعى,” denoting agility and vigor of gait.

¹⁹⁷ The Arabic tongue expression “Allah's Face” = Allah's pleasure and/or His countenance, His Entity, His only.

¹⁹⁸ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'e” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

¹⁹⁹ The word “اخذ” from “الأخذ” which is “افتعال” for “اخذ” is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

²⁰⁰ The word “subhanaho”=“سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “he”= “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”=“سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

²⁰¹ The word “بديع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See *الهادي*.

²⁰² See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheran*= بشّاراً يُبشّرًـ أمْبَشّـرًـ

²⁰³ See the Lexicon attached to this Translation for the various meanings of the prepositional letter “عن”.

²⁰⁴ The word “الجحيم” is proper noun, but it means intensely blazing fire. See *الراغب*.

120. And never (*shall*) delight *a'n*²⁰⁵ (*about*) youg the Jews, and nor the *Nassara* (*Christians*) until *tattabe'a*²⁰⁶ ([*you*^s] *closely-follow*) their sect^w/faith; ^w let-say [*you*^s]: verily, Allah's *buda* (*divine-guidance*)^x it^x (*is*) the *buda*^x; and indeed *en* (*if*) *ettaba'ata* (*closely-followed* *you*^g) their *abwa*²⁰⁷ (*tendentious likings*) after(*that*) which^x came (*to*) *you*^g of the knowledge, not for *you*^g from Allah of a *wa'leyen* (*guardian/ally*), nor a *nasseeren* (*multitudinous succorer*). ولَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّىٰ تَتَّبِعَ مِلَّهُمْ قُلْ إِنَّ هُدًى اللَّهِ هُوَ أَهْدَى وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٌ
121. Whom^r *ad'taynahum* (*We gave/ accorded them*) the book^x they^z recite it^x its^x right recitation; those, they^z believe by it;^x and whoever unbelieve [he] by it^x then those they (are) the losers. الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَتَلَوَّنُهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكُفُّرُ بِهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ
122. O, Israel's sons: let-remember you^z My boon^{w208} which^u *an'amto*²⁰⁹ (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you^b and surely I preferred you^b over²¹⁰ the worlds. يَبْنَى إِسْرَائِيلَ أَذْكُرُوا نِعْمَتَ اللَّهِ أَنْعَمْتُ عَلَيْكُمْ وَلَنْ فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ
123. And *ettago* (*let you^z reverentially self-protect in*) a day (*in which*) no self^w requites *a'n*²¹¹ (*avails instead of*) a self^w a thing; and neither (*to be*) accepted from it^w *adlon*²¹² (*equivalence/ ransom*), and nor benefits it^w an intercession^w and nor they (are to be) succored they.^z وَانْقُوا يَوْمًا لَا تَجِزُّ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنَصَّرُونَ
124. And *edb* (*when*) his Lord essayed *Ebraheema* (*Abraham*) by words; ^w then [he] concluded them; ^{y212} said [He]: I am making you^g for the mankind a leader; said [he]: and of my progeny; ^w said [He]: not attain My covenant the *dha'lemeenda*²¹³ (*injustice-doers*). * وَإِذْ أَبْتَلَ إِبْرَاهِيمَ رَبِّهُ بِكَلْمَتٍ فَأَتَمَّهُنَّ قَالَ إِنَّ جَاعِلَكَ لِلنَّاسِ إِمَامًا قَالَ وَمَنْ ذُرِّيَّ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ
125. And *edb* (*when*) We made The House a *matha'batan*²¹⁴ (*frequented-resort/ recoupment*) ^w for the mankind and a security; and *ittakhetho*²¹⁵ (*let-take and make you^z*) of *Ebraheema*'s (*Abraham*'s) *maqa'me* (*standing-location*) *mussalla* (*Prayer-place*); and We covenanted to *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as' *sojoode* (*he-they who kowtow in the Prayer*). وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمَّا وَأَتَخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصْلَى وَعَهَدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَرَا بَيْتَ لِلطَّالِبِينَ وَالْعَكِيفِينَ وَالرُّكُمَ السَّاجِدُونَ

²⁰⁵ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”.

²⁰⁶ See the Lexicon attached to this Translation for the distinction between “شَيْءٌ” = followed and “شَيْئًا” = closely-followed.

²⁰⁷ The word “هُوَى,” translated as “(tendentious-liking),” which *in and of itself* could be good or bad, noble or vile. The Messenger (SAWS) says that *believes not anyone of you until his “هُوَى” agrees with what I came with*, i.e. The Qur'an and true/good Hadeeth.

²⁰⁸ See the Lexicon attached to this Translation for “*ne'amah*” (“boon”).

²⁰⁹ For more elaboration regarding “أَنْعَمْ” see the Lexicon attached to this Translation.

²¹⁰ Qur'an commentators are almost unanimous that this is in reference to the people of *that time*, i.e. Moses contemporaries.

²¹¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن”.

²¹² The “them” to indicate “هُنَّ” rather “it^w” and *would* or *could* be “أَنْتُهُنَّ”. Also the pronoun “هُ” in “أَنْتُهُنَّ” refers to to “him” meaning *he did according to their dicta*. See *احمد الحلببي*.

²¹³ The word “ظالم” = “فَاعِلُ الظُّلْمِ” = “the injustice-doer,” as “ظالم” = “injustice.”

²¹⁴ The word “لربما تعني يثاب زواره” = مثابة “so it could mean: recouped/rewarded are its visitors.”

²¹⁵ The word “أَتَخَذَ” from “إِفْتَعَلَ” for “الاتِّخَادِ” which is “الاتِّخَادِ” for “الاتِّخَادِ” as stated in *لسان العرب*; therefore, “أَتَخَذَ” is always taking and assuming some thing about what was taken. Thus, it is *not just the mere taking*.

126. And *edh* (when) said *Ebraheemo* (*Abraham*): my Lord let-make [You^s] this *baladan*²¹⁶ (township, i.e. during establishment of *Makkah*) secure; and let-provide [You^s] its²¹⁷ folk of the *thamara'te*^w (trees/plants/crops/fruits)^w who^p [he] believed of them by Allah and The Day The Last; said [He]: and whop [he] believed then *omattey'oho* ([I] let him relish the transitory worldly delight) a little, afterwards [I] (shall) force him to The Fire's^w torment, and wretched (is) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبَّ أَجْعَلْنَا هَذَا
بَلَدًا ءَامِنًا وَأَرْزَقْنَا أَهْلَهُ مِنْ
الثُمُرَاتِ مِنْ ءَامِنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمَ الْآخِرَ قَالَ وَمَنْ كَفَرَ
فَأَمْتَعْهُ قَلِيلًا ثُمَّ أَضْطَرْهُ إِلَى
عَذَابِ النَّارِ وَيَشَّسَ الْمَصْمَرُ

127. And *edh* (when) raises²¹⁸ *Ebraheemo* (*Abraham*) the bases^w of The House and *Ismaelo* (*Ishmael*) [too]: O, our Lord: *taqabbel*²¹⁹ (let-clemently accept [You^s]) from us, verily You^g You^s (are) The *Sameeo*²²⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنْ
الْبَيْتِ وَاسْمَاعِيلُ رَبَّنَا تَقْبِلُ مِنَ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

128. O, our Lord: and let-make²²¹ us [You^s] both Muslims²²² for You^g; and of our progeny^{w223} *Ummatan*^{w224} (generation followers of a messenger)^w Muslim-she^y for You^g; and let-show us [You^s] our rites, and let-relent [You^s] on us; verily You^g You^s (are) The *Tawwabo* (iterative Relent), *Ar-Raheemo* (The multitudinous mercy Giver).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ
ذُرِّيَّتَنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرَنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
الْتَّوَابُ الرَّحِيمُ

129. O, our Lord: and let-mission²²⁵ [You^s] in them a messenger of/from them (to) recite [he] on them Your^t *Aya'te*^w (messages) and (to) teach them [he] The Book and the *hekmatu*^{w226} (wisdom)^w and *youzakkey*²²⁷ (to be: purifies/exculpates/swells/-

رَبَّنَا وَأَبَعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتَلوُا
عَلَيْهِمْ ءَايَاتِكَ وَيَعْلَمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ

216 The word “*Al-balada*,” confused by some people for “*Al-baldah*,” is an Arabic word with at least three distinct meanings: (1) region or country, or a place; however, a settlement, or a city within a region or country is “*Al-baldah*.(2) The present city of *Makkah*, itself; (3) any left over marks or signs on a body.

217 The pronoun “ه” in “هله” refers to the “township” = “البلد.”

218 What is to be noted here is “*raises*” not establishes, i.e. the foundations were already there.

219 The word used in The Qur'an is “*تقبل*” not “*اقبل*=accept. Thus, “*تقبل*” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. So, *تقبل*=Let-[You^s] clemently accept.

220 See the Lexicon attached to this Translation for this multi-meaning word “*Same'o*=”المُسْمَعٌ.“

221 Here “make” by necessity meaning continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims.

222 The invocation as stated here is for both *Ebraeem* (*Abraham*) and his son, *Ismael* (*Ishmael*). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this particular young companion of Mohammad (SAWS) the “*Ta'awee'l*= ultimate meanings of The Qur'an. Ibn Abbas read this word “*Muslema'yne*,” grammatically for dual (two), versus “*Muslimeen*,” the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this prayer is intended to increase and keep their submission to Allah constant.

223 The word “*لسان*” linguistically has double meaning: (1) ancestry or (2) progeny. See *اللسان*. Clearly in this context progeny is what applies. Also the word *progeny* is both plural and singular or progenies; clearly here it is the descendants which are in reference.

224 The word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a whole nation. In The Qur'an, *Ebraeem* (*Abraham*) is described as “*Ummah*;”(11)a generation;(12)people;(13)community;(14)main section of the road.

225 The word “*بعث*” in “*بعث*” carries several meanings, among them: sent, missioned, resurrected, awakened, and prompted.

226 The English word “*wisdom*” is highly inadequate term to describe its supposed Arabic equivalent “*hekmatu*”. It's the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the Lexicon attached to this Translation, for an exposition.

227 The word “*يُزَكِّيْهِمْ*” here it's, and Allah is knowinger, [he] exculpates, and befits/suits them. See *التفاسير* and *اللسان*.

الْحَكِيمُ

befits/ and suits) them; verily You^g You^s (are) The Mighty
The Hakeemo²²⁸ (infinite hekmal²²⁹ Possessor)²³⁰.

130. And who^a [he] desires²³¹ a'n (off) Ebraheema's (Abraham's) sect^w/ faith^w except whomever [he] befooled his self^w; and laqad (verily, already and affirmatively) isstafaynaho²³² (We had superlatively and exclusively selected him) in the world; ^w and verily he (is) in the Hereafter^w surely of the ssa'leheena (righteous-people).

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفَهَ نَفْسَهُ وَلَقَدْ أَصْطَفَيْنَا فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

131. Edh(when) said for him his Lord: as'lem(let-you^s be Muslim= be who submit to Allah's prescriptions and proscriptions); said [he]: Muslim I (have become) for the worlds' Lord.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

132. And enjoined by it^w Ebraheemo (Abraham) his sons and (so did) Ya'aqoobo (Jacob), O, my sons: verily Allah isstafa²³³ ([He] had superlatively and exclusively selected) for you^b the religion; so let-not assuredly die²³⁴ you^z except while you^f (are being) Muslims.

وَوَصَّى بِهَا إِبْرَاهِيمَ بْنَيْهِ وَيَعْقُوبَ يَسِّيَّنِي إِنَّ اللَّهَ أَصْطَفَ لَكُمُ الْدِينَ فَلَا تَمُوتُنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

133. Or witnesses were you^c edh (when) hadhara²³⁵ (attended at predetermined time and place) the death Yaqooba (Jacob), edh said [he] for his sons: what (do/ should) worship you^z from after me; said they: ^z we worship your^t Elaha (Deity) and Elaha of your^t fathers Ebraheema (Abraham), and Ismaela (Ishmael) and Is'haqa (Isaac), Elahan (Deity) One and we (are) for Him Muslims.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَاضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبْنَيْهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ أَبَابِيكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهَنَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

134. Telka^w (she-that afar-it^w / it^w) (is) an Ummaton^w (nation/ community)^w qad (already and affirmatively) ceded-she;^{y236} for it^w what earned-she;^y and for you^b what earned you;^c and not (are to be) questioned you^z amma (regarding) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْغَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

²²⁸ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "حَكِيمٌ."

²²⁹ See the Lexicon attached to this Translation for "hekma."

²³⁰ Ibid.

²³¹ The Arabic word "يرغب" assumes different meaning, depending on how it is coupled by various prepositional articles. For example: "يرغب عن" = [he] desires/likes. However, "يرغب في" = [he] desire off/averts, or "يرغب إلى" = [he] asks and beseeches, or "يرغب بـ" = [he] prefers.

²³² See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "اصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "اصطفاء." In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

²³³ Ibid.

²³⁴ In the Arabic text the word "die" in the intensive form is suffixed to the pronoun "you," implying never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.

²³⁵ The word "حضر" means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present to take the life of dying.

²³⁶ In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix="ت التائث"=she^y. As the word "Ummaton" is feminine, so imperatively it's denoted by she^y; hence ceded-she^y. See the Prelude

135. And said they:^z let-be you^z Jewish or Nassara (*Christians*), tahtadow (*you^z become divinely-guided*); let-say [you^z]: rather Ebraheema's (*Abraham's*) sect^w / faith^w ha'neefan²³⁷ (*soundly-leaning [he]*) and not was [he] of the mushrekeena (*he-they who partner deities with Allah/ he-polytheists*).

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى
تَهَذِّبُوا قُلْ بَلْ مِلَةُ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

136. Let-say you^z: we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to Ebraheema (*Abraham*), and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Yaqooba (*Jacob*), and the As'batte²³⁸ (*tribes-of-Jacob's grandsons*), and what oteya (*had been accorded/given to*) Mosa (*Moses*) and Esa (*Jesus*), and what oteya the prophets from their Lord; not differentiate [we] among an aha'den²³⁹ (*a lone/any one*) of them, and we (*are*) for Him Muslims.

قُولُوا ءَامَنَّا بِاللهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا
أَنْزَلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُولَئِكَ مُؤْسَى وَعِيسَى وَمَا أُولَئِكَ
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

137. Then if they^z believed by like what you^c believed by it^x then qad (*surely and affirmatively*) ebtadow (*they became divinely-guidance*); and if they^z diverted, so verily only they (*are*) in a conflict; so shall suffice²⁴⁰ you^g them²⁴¹ Allah; and He (*is*) The Sa'meo²⁴² (*The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer*), The Omniscent.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ
فَقَدْ أَهْتَدُوا وَإِنْ تَوَلُّوا فَإِنَّمَا هُمْ فِي
شِقَاقٍ فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ
الْسَّمِيعُ الْعَلِيمُ

138. Allah's Ssebghata^{w243} (*Allah's: religion/nuance/dye/nature*)^w and who^a (*is*) absa'no²⁴⁴ (*perfecter and beautifuler*) than Allah's Ssebghata;^w and we (*are*) for Him worshippers.

صِبَغَةُ اللهِ وَمَنْ أَحْسَنَ مِنْ اللهِ
صِبَغَةً وَنَحْنُ لَهُ عَبْدُونَ

139. Let-say [you^z]: do you^z mutually argue (*with*) us in Allah while He (*is*) our Lord and yourⁿ Lord; and for us (*are*) our works and for you^b (*are*) yourⁿ works; and we (*are*) for Him mukhlessona (*truly faithfuls*).

قُلْ أَتَحَاجُجُونَا فِي اللهِ وَهُوَ رَبُّنَا
وَرَبُّكُمْ وَلَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلْتُمْ وَنَحْنُ لَهُ مُخْلَصُونَ

140. Or say you^z: verily/that Ebraheema (*Abraham*) and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Ya'aqooba (*Jacob*) and the As'batte (*tribes-of-Jacob's grandsons*) were Jewish or Nassara (*Christians*); let-say [you^z]: are you^f knowinger or Allah; and who^a (*is*) wronger²⁴⁵ than whom^p [he] concealed a testimony^w he has from Allah; and Allah (*is*) not neglector amma(*regarding*) what you^z work.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ
أَعْلَمُ أَمِّ اللَّهِ وَمَنْ أَظْلَمُ مِنْ كَمَّ
شَهَدَهُ عِنْدَهُ مِنْ اللهِ وَمَا اللهُ
بِغَنِيلٍ عَمَّا تَعْمَلُونَ

141. Telka^w (*far-that-it^w/it^w*) (*is*) an Ummaton^w (*generation/people*)^w qad (*already and affirmatively*) ceded-she;^y for it^w what earned-she^y and for you^b what earned you^c; and (*are*) not (*to be*)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ هَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْعَلُونَ عَمَّا

²³⁷ The word “حَنِيفاً”=“مِيَلاً” is an *adverbial construct*, hence “leanly.” See *أعراب القرآن، لمحمد صافي*. The “*leaning*” is to the sound religion or faith of Ibraheem’s (*Abraham’s*); as he *leaned away* from his people’s faith which was based on multiple idols’ worship.

²³⁸ The word “as'batt” with respect to the Jews is like the “tribes” with respect to the *Arabs*. See *اللسان*.

²³⁹ See the Lexicon attached to this Translation regarding “أَحَدٌ”

²⁴⁰ The phrase “suffice you^g” means Allah *is sufficient on your behalf to prevent or avert any harm to come to you from them*.

²⁴¹ The “س” in “فسيكيفيك” is closer/more imminent than “سوف” = “will.” See *الذر المصنون، لـ أحمد الحلبي*. But in English there is no way to distinguish the effect of the “س” and “سوف” *perse*. So for the “س” *shall*, will be used.

²⁴² See the Lexicon attached to this Translation for this multi-meaning word “Same'o”=“المسمى”

²⁴³ The Arabic phrase “Ssibghata Allah,” is made up of two words: (a) “Ssibghata” literally meaning *dye*; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

²⁴⁴ There is no English word for أحسن = *absano*. Both words *perfecter* and *beautifuler* are in their *adjective* senses.

²⁴⁵ See the Lexicon attached to this Translation for “ظلم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

questioned you^z *amma* (*regarding*) what they^z were working.

142. Shall say the mooncalves of the mankind: what diverted-/diverged them *a'n* (*off*) their *Qeblata*^{w246} (*direction to face during Prayer*)^w which^u they^z were on it;^w let-say [you^s]: for Allah (are) the *mashreqe* (*sunrise's locus*) and the *maghreb* (*sunset's locus*); *yahdey* ([*He*] *divinely-guides*) whom^p [*He*] wills to [a] *Sseratten* (*road/way*) straight.

143. And like *tha'leka* (*afar-that-it/that*)^x We made you^b an *Ummatan*^w (*generation/peoples*)^w *wasattan*²⁴⁷ (*just/middle*), to you^z be *shohada* (*witnessers/testifiers*) over the mankind, and the messenger [*to*]²⁴⁸ be [*he*] a *sha'heean* (*witnesser/testifier*) over you^b; and not made We the *Qeblata*^w (*direction to face during Prayer*)^w which^u you^g were on it^w except for Us (*to*) know²⁴⁹ whom^p *yatta'beo*²⁵⁰ ([*he*] *closely follows*) the messenger of whom^p [*he*] transposes²⁵¹ over his both heels;²⁵² and *en* (*albeit*) was-she^y surely a big^w except on whom^r Allah (*had*) *hada* (*divinely-guided*); and not was Allah indeed to waste yourⁿ belief; verily Allah by the mankind (*is*) surely *Ra'oofon*²⁵³ (*iteratively Forbearer/Clement*) *Raheemon* (*iterative mercy Giver*).

144. *Qad*²⁵⁴ (*iteratively and affirmatively*) [*We*] see your^t face's *taqalloba* (*repetitive transpose*) in the sky;^w so surely We (*shall*) assuredly shift/divert you^g to a *Qeblatan*^w (*direction to face during Prayer*)^w (*which*) [you^s] delight it; ^wso let-shift/divert [you^s] your^t face *shattra* (*towards*) The Mosque^x The Sacred;^x and whence you^c were so let-shift/divert you^z yourⁿ faces *shatrait*;^x and verily who^r *oto* (*had been accorded they*) the book surely know they^z that it^x (*is*) the right^x from their Lord; and not Allah (*is*) neglector *amma*²⁵⁵ (*regarding*) what they^z work.

145. And indeed *en(if) atyta* (*came/brought you^g*) whom^r *oto* (*they had been accorded/given*) the book by every *Aya'ten*^w

كَانُوا يَعْمَلُونَ

* سَيَقُولُ الْسُّفَهَاءُ مِنَ النَّاسِ مَا وَلَنْهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ يَهْدِي مِنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَكَذَلِكَ جَعَلْنَاكُمْ أَمَةً وَسَطًا تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَبَعِمُ الرَّسُولُ مِنْ مَنْ يَنْقُلِبُ عَلَى عَقِبِيهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيمَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

قَدْ نَرَى تَنْقِلَبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّنَّكَ قِبْلَةً تَرْضَاهَا فَوْلَ وَجْهَكَ شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوْلُوا وَجُوهُكُمْ شَطَرَهُ وَإِنَّ الَّذِينَ أَتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ يَغْفِلُ عَمَّا يَعْمَلُونَ

وَلَئِنْ أَتَيْتَ الَّذِينَ أَتُوا الْكِتَابَ

²⁴⁶ *Qeblah* means the direction to which a person *faces*; however, in *Islam* it is the direction to which *all* Muslims *face during their five daily Prayers or any time they perform such a Prayer*, which is towards the *Ka'abah* in Makkah.

²⁴⁷ This word “*wasattan*” literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The “*wasatt*” person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط=wasatt* of any thing is the *just/ideal/best/ middle* or *strongest* part of it; thus, the term “*wasatt*” evolved to mean that the Muslims are *emplaced* to be most *witnessers vis.a.vis others and thier respective religions, as Muslims*: (a) *believe in Allah*, (b) *enjoin virtue*, and (c) *forbid vice*. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

²⁴⁸ The reason this “*to*” [*is*] in a bracket because it seems as if it is “*hidden*,” like “*الضمير المستتر*.”

²⁴⁹ To “*know*” here, does *not* mean Allah needs to know, *as if He does not know, absolutely not*; because He knows *everything and any thing before they happen*, as *time is not a hinderance*. So, to “*know*” here means for the *accounting with respect to the doers and relevant others*, so that *no one* could ever claim other than the facts.

²⁵⁰ See the *Lexicon* attached to this *Translation* for the *distinction between* “*تبّع*=followed and “*اتّبع*=closely-followed.”

²⁵¹ The word “*ينقلب*=“*they transpose*,” means he *betook himself returning*.

²⁵² The phrase “*reverts over his two heels*” in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry*.

²⁵³ The word “*رَوْفٌ*” of “*الرَّافِةٌ*” which is more *intensive* than “*الرَّحْمَةٌ*” as “*الرَّحْمَةٌ*=“mercy,” which is kindness imparting delight to its recipient; while “*الرَّافِةٌ*” is *in addition to* “*الرَّحْمَةٌ*” it involves *protecting against any possible future undesirable happening to the recipient*, i.e. clemency. Hence, “*الرَّافِةٌ*” is a *protective-mercy=clemency*. And “*رَوْفٌ*” is multitudinous protective mercy doer or multitudinously clement. See *النَّاجِ*.

²⁵⁴ The particle “*Qad*” preceding a *future tense* means “*iteratively and affirmatively*.” See *المقى*.

²⁵⁵ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “*عن*.”

(sign/proof/miracle) not followed they^z your^t *Qeblata*^w and not you^s (are) surely their *Qeblata*^w follower; and nor some (of) them surely a *Qeblata*^w follower (of) some (others); and indeed *en (if) ettaba'a'ta*²⁵⁶ (closely-followed you^g) their *ahwa* (tendentious likings) from after what came (to) you^g of the knowledge, verily you^g (are) then surely of the *dha'lumeena*²⁵⁷ (*injustice-doers*).

بِكُلِّ إِيَّاهُ مَا تَبْعَوْا قَبْلَتَكُوكَ وَمَا أَنْتَ
بِتَابِعٍ قَبْلَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ
قَبْلَهُ بَعْضٌ وَلِئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ
مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
إِنَّكَ إِذَا لَمْنَ الظَّالِمِينَ

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرُفُونَهُ كَمَا
يَعْرُفُونَ أَبْنَاءَهُمْ وَإِنْ فَرِيقًا مِنْهُمْ
لَيَكْتُمُونَ الْحَقَّ وَهُمْ بَعْلَمُونَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُ مِنَ

الْمُمْتَرِينَ

وَلَكُلُّ وَجْهٌ هُوَ مُوْلَيْهَا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ
اللهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَمَنْ حَيَثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنَ
رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

وَمَنْ حَيَثُ خَرَجْتَ فَوْلَ وَجْهُكَ
شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحَيَثُ مَا
كُنْتُمْ فَوْلُوا وُجُوهُكُمْ شَطَرُهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَفَ وَلَا تَمْ نَعْمَتِ عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذَّدُونَ

كَمَا أَرْسَلْنَا فِيهِكُمْ رَسُولًا مِنْكُمْ
يَتَلَوُ عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيْكُمْ

146. Whom^r *aa'taynahum* (We accorded/given them) the book they^z know him/it^{x258} just-as they^z know their sons; and verily, a team of them surely they^z conceal the right while they^z know.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرُفُونَهُ كَمَا
يَعْرُفُونَ أَبْنَاءَهُمْ وَإِنْ فَرِيقًا مِنْهُمْ

لَيَكْتُمُونَ الْحَقَّ وَهُمْ بَعْلَمُونَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُ مِنَ

الْمُمْتَرِينَ

وَلَكُلُّ وَجْهٌ هُوَ مُوْلَيْهَا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ
اللهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَمَنْ حَيَثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنَ
رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

وَمَنْ حَيَثُ خَرَجْتَ فَوْلَ وَجْهُكَ
شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحَيَثُ مَا
كُنْتُمْ فَوْلُوا وُجُوهُكُمْ شَطَرُهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَفَ وَلَا تَمْ نَعْمَتِ عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذَّدُونَ

كَمَا أَرْسَلْنَا فِيهِكُمْ رَسُولًا مِنْكُمْ
يَتَلَوُ عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّيْكُمْ

²⁵⁶ See footnote 309 above for the distinction between “تبّع” = followed and “أشّبّع” = closely-followed.

²⁵⁷ The word ظالمون = “**فَاعل الظلّم**” = “the injustice-doer,” as ظالم = “injustice.”

²⁵⁸ The pronouns “he/it^x” could refer to the truth, or to Mohammad (SAWS). Thus the pronouns “he/it^x” could refer to either (A) Mohammad (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*. Most commentators on The Qur'an believe that the suffixed pronoun “he” referring to (A) while some others believe that it^x refers to (B). That is why here we chose both.

²⁵⁹ It must be pointed out here that the vying is *not* (a) *to* or (b) *for*, as both, “*to*” or “*for*,” would imply they are *outside* the good things; while in fact they are *already within them*, only they have to vie for *higher-ranking position* or achievements.

²⁶⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ.”

²⁶¹ See the Lexicon attached to this Translation for ظالم = “**فَاعل الظلّم**” = “injustice-doer” and “wronger.”

²⁶² See the Lexicon attached to this Translation for the difference between “conclude” and “complete.”

²⁶³ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

²⁶⁴ For the words بَيْتٌ “*Bayt*,” لُعْلٌ “*Lul*,” عَسٰى “*Asaa*” are special particles, for each refer to the Lexicon attached to this Translation.

²⁶⁵ The “يُزَكِّيْكُمْ” here means, and Allah is knowinger, [he] *exculpates*, and *befits/suits*. See التفاسير للسان.

suits) you^b and [he] teaches you^b The Book, and the hekmata^{w²⁶⁶} (*wisdom*)^w and [he] teaches you^b what not you^w were knowing you.^z

وَيَعْلَمُكُمُ الْكِتَبُ وَالْحِكْمَةُ
وَيَعْلَمُكُم مَا لَمْ تَعْلَمُوا

فَإِذْ كُرُونَ أَذْكُرْكُمْ وَأَشْكُرُوا لِي وَلَا
تَكْفُرُونَ

152. So let-remember you^z Me, [I] remember you^b; and let-
you^z thank for Me and let-not takforoona²⁶⁷ (*unbelieve/be-
ungrateful you^z towards Me*).

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَسْتَعِنُوا بِالصَّبَرِ
وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٍ بَلْ أَحْيَاءً وَلَكِنْ لَا
نَشْعُرُونَ

154. And let-not say you^z for whom^p (*to be*) killed [he] in
Allah's path²⁶⁸ decedents; rather (*he-they are*) ahya'on²⁶⁹ (*quicks/living/alive-people*); [and] but not perceive you.^z

وَلَنْبَلُونَكُم بِشَئِءٍ مِّنْ أَخْوَافِ وَالجُوَعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشُّرُورِ وَدَشِّرَ الصَّابِرِينَ

155. Who^r if betided-she^y them a disaster^w said they:^z verily
we (are) for Allah and to Him verily we (are) returnees.²⁷³

الَّذِينَ إِذَا أَصَبَّتْهُمْ مُّصِيبَةً قَالُوا إِنَّا
لِهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

156. Those on them (are) prayers^{w²⁷⁴} from their Lord and a
mercy^w and those they (are) the muhtadoona²⁷⁵ (*he-they who
are divinely-guided*).

أَوْتَلِيكُ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ

وَرَحْمَةٌ وَأَوْتَلِيكُ هُمُ الْمُهَتَّدُونَ

* إِنَّ الْصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا

²⁶⁶ The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*”. It’s the *knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results*. See the *Lexicon attached to this Translation*, for an exposition.

²⁶⁷ The word “*كُفُونَ*” has “*الْيَاءُ الْمَحْذُوفَةُ مَفْعُولٌ بِهِ*” and “*نَّ الْوَقَائِيَّةُ*” *كُفُونَ*’ *يُعَذِّبُونَ* صَافِي إِعْرَابُ الْقُرْآنِ، لِمُحَمَّدٍ صَافِي

²⁶⁸ Many translators translate: “*في سبيل الله*” literally, “in the *path* of Allah,” “as in the *cause* of Allah.” The first choice is more to the *textual* diction in the Ayah, although *interpretively* speaking “*cause*” is remotely acceptable.

²⁶⁹ The word “*أَحْيَاءٌ*” is *subjective, masculine, plural noun*. It means: *he-they who are alive*. The word “*quicks*” mean “*أَحْيَاءٌ*,” as in the phrase “*The quick and the dead*,” see the updated *Merriam Webster’s Dictionary*.

²⁷⁰ The “*اللِّ*” in “*النَّبِلُونَكُم*” is a *juratory* “*الْتَّاكِيدُ*” i.e. affirmation, expressed by “*assuredly*”.

²⁷¹ By scholarly Arabic the word: “*الْخُوفُ*” = *الْقَلْتُ* = *تَاجُ الْعَرُوسِ* = *تَاجُ السَّانِ*. See *تَاجُ الْعَرُوسِ* and *تَاجُ السَّانِ*.

²⁷² The word *bashshe're* = “*بَشِّرَ*” has no English equivalent *per se*. So, we resort to *transliteration* and *parenthetical explanation*. It is a *command* verb where a *speaker* is *commanding another* to *tell pleasant tidings*, albeit surely not all of the times *pleasing* to *some* recipients. As some times “*grievous*” tiding could be the case. Clearly *demeritorious people do not deserve any pleasant tidings, except by way of sarcasm*. As *raising their expectations and suddenly plunging it deep into the abyss of dismality* is very fitting for them.

²⁷³ The part of this Generous Ayah that states: “*Verily we for Allah and to Him we are returnees*” is called “*do'a al-esterja'a*,” meaning “*the prayer of seeking the refuge*,” which in turn means invoking Allah’s assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once “*do'a al-esterja'a*” is remembered and recited in whatever personal predicament happens to befall one, the *Hadeeth* says that Allah will *alleviate the plight in progress and replace it with some thing far better and delightful*.

²⁷⁴ “*Prayer*” from Allah on any one means: Allah’s *granting of His forgiveness and mercy plus extending His compassion and blessing* to those on whom the prayer is said to be for. The reason there is “*mercy*” after the “*prayer*” is to compound/to intensify His mercy on the referenced entity.

²⁷⁵ See the *Lexicon attached to this Translation* for “*muhtadee*” and its plural “*muhtadoona*”/“*muhtadeena*.”

²⁷⁶ The *Ssafa* and the *Marwa* are twain small hills next to the *Ka'abah*. The *pagan-Arabs* were performing rituals around the twain hills.

²⁷⁷ The word “*E'atamard*” means made “*Umrah*,” which is referred to as the “*lesser pilgrimage*” i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) time/ceremonies.

²⁷⁸ See the *Lexicon attached to this Translation* for the meaning of the word “*جناح*” *figuratively* taken to symbolize the *inclination* to sin or the *sin itself*. So, no “*جناح*” = no sin or no-inclination to sin.

yatta'wanfa²⁷⁹ (iteratively circumambulate [he]) by them both; and whoever [he] volunteered khayran (prescribed extra worships), verily Allah (is) Thanker, Omniscient.

جُنَاحَ عَلَيْهِ أَن يَطُوفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْهِمْ

159. Verily who^r they^z conceal what We descended of the evidences-shey and the *huda* (divine-guidance)^x from after what We manifested it^x for the mankind in The Book, those curses them Allah and curse them the cursers.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَى مِنْ بَعْدِ مَا بَيْنَهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ

160. Except whom^r they^z repented and they^z mended and they^z manifested, then those [I] (shall) relent on them; and I am The *Tawwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيْنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

161. Verily who^r unbelieved they, ^z and died they^z while (being) unbelievers, those on them (is) Allah's curse^w and the angels' and the mankind's wholes [too].

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسُ أَجْمَعُونَ

162. Immortals they^z (are) in it;^{w280} neither (to be) lightened a'n²⁸¹(off) them the torment, and nor they(are to be) reprieved.

خَلِيلِينَ فِيهَا لَا يَخْفَفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

163. And yourⁿ *Elaho* (Deity) (is) One *Elahon* (Deity); there (is) no *Elaha* (Deity) except Him, *Ar-Rahmano*, *Ar-Raheemo* (The multitudinous mercy Giver).

وَالْهُمْكُمْ إِلَهٌ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

164. Verily in the Heavens^w and the Earth's^w creation, and successive varying (of) the *naha're* (between sunrise and sunset) and the night, and the *fol'ke*^x(ship/ ships)^x which^u [runs-/ run]^w in the sea by what benefits the mankind, and what Allah descended from the Heaven^w of water^x so [He] quickened by it^x the land^w after its^w death, and disseminated [He] in it^w of every *dabba'ten*²⁸²(she-moving-creature), and variegating the winds^w and the *saha'be*²⁸³(gliding-clouds) the *musakhkha're*²⁸⁴(that which is driven) between the Heaven^w and the Earth^w, surely (are) *Aya'ten*^w(messages/ signs/ proofs) for a cerebrating people.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخْتِلَافِ الْأَيَلِ وَالنَّهَارِ وَالْفَلَكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا وَبَثَ فِيهَا مِنْ كُلِّ دَابَّةٍ وَنَصْرِيفَ الْرِّيحَ وَالسَّحَابَ الْمُسْخَرَ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَبْتَلِ لِقَوْمٍ يَعْقُلُونَ

165. And of the mankind who^p *yattakhetho*²⁸⁵ ([he] takes and presumes) of lesser²⁸⁶ than/without Allah compeers; they^z

وَمَنِ النَّاسُ مَنْ يَتَخَذُ مِنْ دُونِ

279 The word “طُوفَ” has two distinct meanings: (1) iteratively circumambulate, and (2) fill-up the place, as that of “الطفان” which fills up the place to overflowing. See *اللسان*. However, the current rites, the *burried ambulation* (*rapid movement*) is between the *Ssafa* and the *Marwa*, is called “*Sa'ey*.” So, perhaps, and Allah knows best, this “circumambulating” is in the sense of filling-up in between the *Ssafa* and the *Marwa*, by their group gatherings.

280 The pronoun “it^r” could refer to the curse or to Hell, the punishment for the curse, all are feminine in Arabic.

281 See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”.

282 For lack of a better term I chose a “she-moving-creature” for دابة “dابة” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

283 The word “سحاب” versus “سحاب هو ينسحب” غيم “غيم,” is that the “*sahab*” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it’s plural of a “سحابة.” Whereas the *musakhkha're* غيم appears stationary. *Anfaz al-Lisan*.

284 The word “*musakhkhar*” is a singular objective noun, with no English equivalent *per se*, as almost always for objective nouns. “*musakhkhar*” means: that which is driven.

285 The word “اتخذ” from “افتَّحَ” which is “الاتخاذ” افتَّحَ for لسان العرب as stated in therefore, is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

286 The phrase “lesser than” explicitly states the obvious fact which “instead of” might hide, that whatever is taken is lesser than Allah. Therefore, why take that lesser entity for a compeer to Allah?

love them as love (of) Allah, while who^r believed they^z (are) harder love for Allah; and if²⁸⁷ (were to) see who^r dhalamo²⁸⁸ (they^z wronged) edh (when) they^z see the torment, that the strength^w together (is) for Allah, and that Allah (is) severe in the torment.

جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

إِذَا تَرَى الَّذِينَ أَتَبَعُوا مِنَ الَّذِينَ
أَتَبَعُوا وَرَأَوْا الْعَذَابَ وَتَقْطَعَتْ بِهِمْ
الْأَسْيَابُ

وَقَالَ الَّذِينَ أَتَبَعُوا لَوْ أَنَّ لَنَا كَرَةً
فَنَتَبَرَّا مِنْهُمْ كَمَا تَبَرَّوْا مِنْنَا كَذَلِكَ
يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ
وَمَا هُمْ بِخَرِيجِينَ مِنَ النَّارِ

يَتَأْتِيهَا النَّاسُ كُلُّهُمْ مِمَّا فِي الْأَرْضِ
حَلَلَأَ طَيِّبًا وَلَا تَتَعَبُونَ خُطُوطَ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

وَإِذَا قِيلَ لَهُمْ أَتَبَعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَبَعُ مَا أَفْيَنَا عَلَيْهِ
إِبَاءَنَا أَوْ لَوْ كَانَ إِبَاءَهُمْ لَا
يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

وَمِثْلُ الَّذِينَ كَفَرُوا كَمِثْلِ الَّذِي

166. Edh (when) disavowed who^r ettobe' o²⁸⁹ (they^z who had been closely-followed) of whom^r ettaba'o (they^z who closely-followed), and saw they^z the torment, and taqatta'at (iteratively-separated-she^r) by them the means.²⁹⁰

167. And said who^r ettaba'o (they^z who closely-followed) had that for us another recurrence^{w291} then we (shall) disavow [of] them just-as they^z disavowed [of] us; like tha'leka (afar-that-it/that)^x Allah shows them their works basara'ten^{w292} (ardent contrition)^{w293} on them; and not they surely (are) exiting from The Fire^w.

68.O, you the mankind: let-eat you^z from what (is) in the land w/Earth^w (as) goodly legitimate, and let-not tatta'be'o²⁹⁴ (you^z closely-follow) the steps^w of [the] Satan; verily he (is) for you^b a foe²⁹⁵ manifester.

169.Verily only,[he] commands you^b by the ill and the profanity^{w296} and that you^z say on Allah what not you^z know.

170. And if (had been) said for them: ettab'e'o (let-you^z closely-follow) what Allah (had) descended; said they: z rather natta'be'o ([we] closely-follow) what alfayna (we commonly found) on it^x our fathers; even while albeit²⁹⁷ their fathers not were cerebrating a thing, and nor yahtadoona (he-they who find and accept the divine-guidance).

171. And a parable/example (of) whom^r unbeliever they^z (is) like a parable/example (of) whom^x yan'ego ([he] squawks-

²⁸⁷ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a مغنى للبيب، ابن هشام amounts to “if” or “when.” See مغنى للبيب، ابن هشام

²⁸⁸ See the Lexicon attached to this Translation for ظالم = “*injustice-doer*” and ظلم = “*wronger*.”

²⁸⁹ See the Lexicon attached to this Translation for the distinction between تبع = “[he] followed” and اتبع = “[he] closely-follow.”

²⁹⁰ The word “means” here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

²⁹¹ The word “recurrence” here means *another chance*.

²⁹² The word “profanity” = حسرة “ash'd al-nadm” = حسرة “tajaj.” Thus we *qualify* the word “contrition” by *ardent* to *intensify* contrition.

²⁹³ Ibid.

²⁹⁴ See footnote 349 above regarding: “[he] closely-followed.”

²⁹⁵ The word عدو “” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهداي and اللسان

²⁹⁶ The word used is فحشاء “” = the noun of فحشاء “” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are *not* married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

²⁹⁷ The construct “أَوْلُو” is made up of three distinct components: (1) الإستفهام الاستنكاري = disapprobatory interrogative, (2) حالية = adverbial = “while,” and (3) لـ = conditional particle = “albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

/bawls) by what not hears except an invocation/prayer and an afar-calling:²⁹⁸ ssommon²⁹⁹ (*deaf people*), bokmon (*born dumb-mute people*), omyon(*blind people*); so they³⁰⁰ reason not.

يَنْعِقُّ هَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ
صَمْ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَأَشْكُرُوا لِلَّهِ إِنْ
كُنْتُمْ إِيمَانًا تَعْبُدُونَ

إِنَّمَا حَرَمَ عَلَيْكُمُ الْمَيْتَةَ وَالَّدَمَ
وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَبَ بِهِ لِغَيْرِ اللَّهِ
فَمَنْ أَضْطَرَ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا
إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ
الْكِتَابِ وَيَشْتَرُونَ بِهِ مَا قَلِيلًا
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمةَ
وَلَا يُرَكِّبُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

أُولَئِكَ الَّذِينَ أَشْرَوْا أَضْلَالَةً
بِالْهَدَىٰ وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا
أَصْبَرْهُمْ عَلَى النَّارِ

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي
شَقَاقٍ بَعِيدٍ

* لَيْسَ الْبَرُّ أَنْ تُؤْلِوْ وُجُوهُكُمْ قَبْلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلِكُنَّ الْبَرُّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

172. O, you who^r they^z believed: let-eat you^z of the goodies^{w301} (*of*) what razaqna (*We provided/allotted*) you^b and let-thank you^z Allah, en(i)^j you^c were eyyaho³⁰² (*indeed particularizing Him*) worship you.^z

173. Verily only, [He] forbade on you^b the carrion^w and the blood, and the swine's flesh^x and what (*had been*) invoked by it^x for other than Allah; so whomever [he] (*had been*) forced (*by necessity*), neither (*is*) a baghen (*selfish envier/transgressor* [he]) nor a transgressor [he], then no sin (*is*) on him; verily Allah (*is*) Ghafuuron (*iterative Forgiver*), Raheemon (*iterative mercy Giver*).

174. Verily who^r they^z conceal what Allah (*had*) descended of the book, and they^z purchase by it^x a little price, those not eat they^z in their bellies except the fire^w and not speaks (*to*) them Allah The Qeyamatey's^w (*Judgment's*) Day, and not youzakkey³⁰³ ([He] *blessedly: excuplates/befits/suits*) them, and for them (*is*) a painful torment.

175. Those who^r they^z purchased the misguidance^w by the huda^w (*divine-guidance*)^x and the torment^x by the forgiveness^w so what assbarahum³⁰⁴ (*how patiently had become he-they*) on The Fire.^w

176. Tha'leka (afar-that-it / that)^x (*is*) because that Allah nażżala³⁰⁵ (*repetitively descended*) The Book by the right and verily who^r they^z differed in The Book surely (*are*) in an afar conflict.

177. Not the berra (*just and dutiful*) (*is*) that you^z turn/diverge yourⁿ faces towards the mashreqe (*sunrise's locus*) and the maghrebe (*sunset's locus*) [and,] but the berra (*is*): who^p [he] believed by Allah, and The Day The Last, and the angels,

²⁹⁸ The words “دعاء” = calling for *the near-by*, and “نداء” = calling *the afar*. For lack of better words, I chose: “invocation” or “prayer” for “دعاء,” and “afar-calling” for the “نداء.”

²⁹⁹ The words صم, بكم, عمي, ” all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people. Hence, this transliteration.

³⁰⁰ The analogy here is that calling on the *unbelievers* is like a sheepherder calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some *near by* animals may hear but responding is another matter; however, others (*far away*) animals may not hear at all. In this analogy the *unbelievers* are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are “deaf, dumb, and blind; thus, they reason not.”

³⁰¹ The word طيبات = “goodies” = “goodies,”= a feminine gender means any thing delectable and legitimate.

³⁰² The word اداة توکید لضمیر منصوب = ”ایانا“ = an article of intensity for an objective pronoun.

³⁰³ The word تفاسير والنسان = *tafsir* and *al-nas* that's, and Allah is knowinger, [He] *exculpates, befits/suits* and *blesses*. See *tafsir* and *nas*.

³⁰⁴ This is to imply, and Allah knows best, that how bold those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word أصبر = *aplastic verb*, i.e. cannot be conjugated, see *اعراب القرآن لـ محمود صافي*.

³⁰⁵ That is piecemeal, according to the situation at hand, completing it within about 23 years.

وَالْمَلِئَكَةِ وَالْكِتَبِ وَالنَّبِيِّينَ
وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذُو
الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ
السَّبِيلِ وَالسَّاَلِيْلِينَ وَفِي الرِّقَابِ وَأَقامَ
الصَّلَاةَ وَءَاتَ الرِّكْوَةَ وَالْمُؤْمِنُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُتَّقُونَ

178. O, you who^r they^z believed, (had been) written on you^b the *qessasso* (*Lawful retribution*) in the murderees: the free by the free, and the slave by the slave, and the female by the female, so whomever [he] (had been) remitted for him³¹⁴ of his brother³¹⁵ a thing, then *etteba'on* (*close-following*) by the *ma'aroof* (*popularly acceptable and not Sharey'ah disapproved maxim*) and *adda'on*³¹⁶ (*personally delivering or performing one's full obligations*) to him by *ehsanen* (*rendering benevolence and ultimate beautiful and adorned deed/say*); *tha'leka* (*afar-that-it/that*)^x (*is*) a mitigation from yourⁿ Lord and a mercy;^w so whoever [he] transgresses after *tha'leka*, surely for him (*is*) a painful torment.

يَأَيُّهَا الَّذِينَ إِمَّا مُنَوِّرُو كِتَابِ عَلَيْكُمْ
الْقِصاصُ فِي الْفَلْقِ الْخَرُّ بِالْخَرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُتْشَى بِالْأُتْشَى
فَمَنْ عَفَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعُ
بِالْمَعْرُوفِ وَادَّاءُ إِلَيْهِ بِإِحْسَانٍ
ذَلِكَ تَحْفِيفٌ مِّنْ رَبِّكُمْ وَرَحْمَةٌ
فَمَنْ آغْتَدَى بَعْدَ ذَلِكَ فَلَمْ
عَذَابٌ أَلِيمٌ

179. And for you^b in the *qessa'sse* (*Lawful: retribution/ retaliation*) (*is*) a life^{w317} O, the *albab's*³¹⁸ (*hearts/intellects*)'s possessors,

وَلَكُمْ فِي الْقِصاصِ حَيَاةٌ يَأْوِي

³⁰⁶ There is another *interpretive* reading of “Him” instead “it.” The “Him” implying Allah, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

³⁰⁷ For the words “فقراء” “مساكين” versus “فقراء” “مساكين” see the *Lexicon* attached to this *Translation* for the distinction. For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=*مساكين*, i.e. having *some* material possessions but *not* sufficient; whereas *فقراء* lacks any material possessions.

³⁰⁸ The Qur'anic expression “for the neck” means paying the needed funds for freeing a slaved person.

³⁰⁹ The word “أقام” = “stood/upheld/sustained/maintained”. But first what is the meaning of: “أقام؟” “أقام” = “أداً، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً”

So, “يقيمون” means they: (1) *Maintain*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this Ayah (S2: 3). Also “أقام” has another “sharey'ah” *prescribed meaning* of: (2) *called or upped to perform the Prayer itself*, as in the Ayah: “And when you^g were in them, then you^g upped for them (*the second call for* the Prayer,” (S4: 102). Note: *Prayer and how to be done was established and reveled by Allah*. Hence people do *not establish Prayer* they *only maintain and perform it*.

³¹⁰ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*.

³¹¹ The Arabic word “*ba'asa*” has several meanings: (1) tension due to peury (extreme need); (2) hardship; (3) hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

³¹² The Arabic word “*Al-dharrd*” means *distress out of adversity* and *people who render support*.

³¹³ The Arabic word “*Al-Ba'a'se*” means: (1) warfare or (2) intense torment or (3) mighty fight.

³¹⁴ The pronoun “him” here refers to the murderer.

³¹⁵ The word “brother” here is *brother in Islam* who is really the *relative of the victim* (the murdered).

³¹⁶ With respect the word “addon,” = “أداء,” it is to be noted that it means: *personally performing (one's obligations)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to “*waffa*” = “وفي” *paid the full obligations in any way*.

³¹⁷ That is “saving” of life in the form of deterrence.

³¹⁸ See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of “ذو الألباب” = the *albab's* possessors.

la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona (you^c reverentially guard not to displease Allah).³¹⁹

الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

180. (*Had been*) written on you^b if/when *hadbara*³²⁰ (*attended at predetermined time and place*) the death *abada* (*a lone/any one*) of you^ben(*if*) [he]left *khayran* (*lawful: possessions/desirables*) the will^w (*is*) for both the begetters (*parents*) and the closest-kins by the *ma'aroof* (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right³²¹ on the *muttaqeen* (*reverential guarders against Allah's displeasure*).

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنَ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًا عَلَى الْمُتَّقِينَ

فَمَنْ بَدَلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّهَا إِثْمٌ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَيِّعُ عِلْمُ

فَمَنْ خَافَ مِنْ مُوصَحِ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

يَنْهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصَّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

أَيَامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَامٍ أُخْرَى وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٌ فَمَنْ تَطَوعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهَدَ مِنْكُمُ الْشَّهْرَ فَلِيَصُمُّهُ وَمَنْ كَانَ مَرِيضًا

181. So whoever [he] substituted it^x after what [he] heard it^x then verily only its^x sin (*is*) on whom^r they^z substitute it^x; verily Allah (*is*) *Sa'meon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

فَمَنْ خَافَ مِنْ مُوصَحِ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

يَنْهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصَّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ

أَيَامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَامٍ أُخْرَى وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مِسْكِينٌ فَمَنْ تَطَوعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهَدَ مِنْكُمُ الْشَّهْرَ فَلِيَصُمُّهُ وَمَنْ كَانَ مَرِيضًا

319 The word “تَتَّقُونَ”=“tataqoon,” based on the Arabic word “waqa,” linguistically meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, “tataqoon” means: you “reverentially guard against Allah’s displeasure” by adhering to Allah’s Criteria of prescription and proscription. There is no English equivalent for “taqwa,” i.e. reverential guarding against Allah’s displeasure. See the Lexicon attached to this Translation for both “tataqoon” and “taqwa.”

320 The word “حضر” means *currently existing* i.e. *being at hand or at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class. In the case of “death” although *no one* knows “where” or “when” nevertheless, such *potential existence* could *materialize any time and any where* and “death” *knows when and where to be present*.

321 The Arabic text says: “حقّ,” not “حقّ,” i.e. the word “حقّ,”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See! اعراب القرآن، لمحمود صافي

322 The word “خفّ” carries *dual* meanings: (1) *fearred* and (2) *knew*. Both meanings could apply. See! اللسان.

323 See the Lexicon attached to this Translation for both “tataqoon” and “taqwa.”

324 That is equal to the number of days *not fasted*.

325 The word “Criterion” means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (*Moses*), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the “Criteria.”

on a travel, then a number^w of other days; Allah wants by you^b the ease and not wants [H] by you^b the *usra* (*hardship/difficulty*); and to complete the *eddata*^w (*prescribed-period*)^w and to *toka-bbero*³²⁶ (*to say: Allaho Akbar*) Allah over what [He] divinely-guided you^b and *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b thank you^z.

أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَامٍ أُخْرَ
بِرِيدُ اللَّهُ بِكُمُ الْيَسِرُ وَلَا يُرِيدُ
بِكُمُ الْعُسْرَ وَلَتُكَمِّلُوا الْعِدَّةَ
وَلَتُشْكِرُوا اللَّهَ عَلَى مَا هَذِلُكُمْ
وَلَعَلَّكُمْ تَشَكُّرُونَ

186. And if asked you^g My *eba'de* (*worshippers/ submitters-/ slaves*) *a'nney*³²⁷ (*about Me*), so verily I am near; [I] answer the prayer's/invoker's prayer^w/invocation^w if [he] prayed-for/invoked [Me]; so let *yestajeebo*³²⁸ (*they^x compliantly-answer*) for Me and let believe they^z by Me, *la'alla* (*craving currently unavailable deed that/ perhaps*) they *yarshodoona*³²⁹ (*they^x maturily-discern/ rationally guide to the right*).

وَإِذَا سَأَلَكُمْ عِبَادٍ عَنِ فِلْقِ قَرِيبٍ
أَجِيبُ دَعَوةَ الدَّاعِ إِذَا دَعَانِ
فَإِنْسَتَجِيبُوا لِي وَلَيُؤْمِنُوا بِلِعْلَهُمْ
بِرَشْدُونَ

187. (*Had been*) legitimized for you^b night (*of*) the fasting the *rafatho*³³⁰ (*sexual intercourse, talk about sex, intimacies leading to sex*) to yourⁿ women; they^y (*are*) *lebason*³³¹ (*reposefulness/-spouse/ chasteness*) for you^b and you^f (*are*) *lebason* for them^y; Allah knew surely you^b were *takhtanona*³³² (*committing perfidy to*) yourⁿ selves^w; so [He] relented on you^b and [He] pardoned *a'n* (*regarding*)³³³ you^b; hence, now *ba'shero*³³⁴ (*let-you^x: mutually touch their bare-skin, engage in sexual intimacy^x or its^x foreplay*) them^y and *ehtagho*³³⁵ (*let-earnestly quest you^z*) what Allah wrote for you^b; and let-eat you^z and let-drink you^z until manifests for you^b the white thread from the black thread of [the] dawn; afterwards let-conclude you^z the fasting to the night, and let not *toba'shero* them^y while you^f (*are*) anchorites³³⁶ in the mosques; *telka*^w (*she-that afar-it / those*)^w (*are*) Allah's limits;^w so let-not near it^w you^z; like *tha'leka* (*afar-that-it/ that*)^x Allah manifests His *Aya'te*^w (*messages*) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الْرَّفَثَ إِلَى
نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ
لَهُنْ عِلْمُ اللَّهِ أَنَّكُمْ كُنْتُمْ تَحْتَاثُونَ
أَنْفُسَكُمْ قَاتِبَ عَلَيْكُمْ وَعَفَاعَنْكُمْ
فَالْعَفْنُ بَيْشُوهُنْ وَابْتَغُوا مَا كَتَبَ
اللَّهُ لَكُمْ وَكَلَوْا وَأَشْرَوْا حَتَّىٰ يَتَبَيَّنَ
لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا
الصِّيَامَ إِلَى الظَّلَلِ وَلَا تُبَشِّرُوهُنْ
وَأَنْتُمْ عَكْفُونَ فِي الْمَسَاجِدِ تِلْكَ
حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ
يَبِينُ اللَّهُ عَلَيْهِمْ لِلنَّاسِ لَعْلَهُمْ
يَتَّقُونَ

³²⁶ The word “*tokabero*=” تَكْبِرُوا = to say: “الله أَكْبَرُ”= *Allaho Akbar*= *Allah antecedents/predates all and everything, also Allah is bigger than all and everything.* Such say is the highest degree of glorifying and deifying Allah, SWT. See **القرطبي**

³²⁷ See the Lexicon attached to this Translation regarding “عن”.

³²⁸ The word “*يُستجيب*” is rooted in “*استجاب*” meaning: favorably/compliantly responded, not just responded. See **الهادي**.

³²⁹ See the Lexicon attached to this Translation for the word **الرشد**.

³³⁰ The word “رُثْ” means: (1) *sexual intercourse, talk about it*, (2) *vulgarity leading to it*, (3) *filth*.

³³¹ The word “لباس” has myriads of linguistic as well as figurative meanings. Any and perhaps most if not all of them could apply in this locution: “they^y are a *lebason* (*spouse, reposefulness, chasteness, usufruct, gratification*) for youⁿ and you^f (*are*) *lebason* for them^y” As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, vis-à-vis heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (*personal reverential guarding against Allah's displeasure*). See **البصائر** **اللسان**.

³³² The word “*takbtanoona*,” “you commit perfidy” for the Arabic word “يختانون” is meant to show that “يختانون” is different than “يخونون” as “يخونون” is simple “cheating;” but “يختانون” is much stronger, as it means *cheating on some thing one is entrusted to guard*. I know of no English word for “يختانون” per se.

³³³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³³⁴ The word “لامس من غير حاجز”= **بَاشَرَ** has many meanings, among them: (1) *mutually touched the bare-skin without any barrier;* and (2) *the man's bare body touched the bare body of the female;* and (3) **لامس**=“لامس” **المباشرة**=“الملامسة” is a figurative speech or metonymy for *intimate sexual relation*.

³³⁵ The word “*ابتغوا*” is based on the word “طلب حثيثاً” meaning: earnestly-quested.

³³⁶ The word “anchorites”= “عاكفون” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

188. And let-not you^z eat* yourⁿ possessions^w among you^b by the falsehood^x and (*let-not*) *todlo* (*you^z utter/articulate*) by it^w to the rulers to you^z eat *fa'reeqan* (*band/portion*) of the mankind's possessions by the sin, while you^f know.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَطْشِ
وَتَأْكُلُوا بِهَا إِلَى الْحُكَمَاءِ تَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
تَعْلَمُونَ

[٢٤]

189. Ask you^g they^z *a'n* (*regarding*) the new-moons;^w let-say [you^s]: it^w (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*) (*is*) by that *ta'ato* (*you^z: come-to/self-bring*) the houses from its^w backs; [and,] but the *berra*³³⁷ (=*berro*) (*is*) who^P [*he*] *ettaqa*, (*he had reverentially guarded not to displease Allah*); and *aa'to* (*let-you^z come to/self-bring*) the houses from its^w (*front*) doors; and *ettaqo* (*let-you^z reverentially guard not to displease*) Allah, *la'alla* (*craving currently unavailable deed that/perhaps*) you^b prosper.

* يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هَيْ
مَوْقِيتُ لِلنَّاسِ وَالْحَجَّ وَلَيْسَ الْبَرُّ
بِأَنْ تَأْتُوا الْبَيْوَاتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبَرَّ مَنْ أَنْقَى وَأَتَوْا
الْبَيْوَاتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ

[٢٥]

190. And let-mutually fight you^z in Allah's path whom^r they^z mutually fight you;^z and let-not transgress you;^z verily, Allah likes not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِلِينَ

[٢٦]

191. And let-kill them you^z whence *tha'qeftomohum*³³⁸ (*grabbed them you^f*); and let-exit them you^z from whence they^z (*had*) exited you;^b and the *fitna'to*^w³³⁹ (*unbelief/sinful/immoral/unpraised deed/say*) ^w (*is*) harder than the killing; and let-not you^z mutually fight them at The Sacred^x [The] Mosque^x until they^z mutually fight you^b in it;^x so *en (if)* they^z mutually fought you^b then you^z kill them; like *tha'leka* (*afar-that-it*) ^x (*is*) the unbelievers' requital.

[٢٧]

192. Then *en (if)* desisted they^z so verily Allah (*is*) *Ghafoor* (*iterative Forgiver*), *Raheemon* (*multitudinous mercy Giver*).

فَإِنْ آتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

[٢٨]

193. And let-mutually fight them you^z until/so-that not (*there*) be a *fitnaton*^w (*unbelief/engaging in sinful/immoral/unpraised deed/say*) ^w and the religion be for Allah; so *en (if)* desisted they^z then no aggression except on the *dha'lumeena*³⁴⁰ (*injustice-doers*).

[٢٩]

[٣٠]

194. The month [the] sacred by the month [the] sacred, and the (*divine*) proscriptions^w³⁴¹ (*are*) *Qessasson* (*Lawful: retribution/retaliation for equality*); so whoever aggressed [*he*] on you^b so let-aggress you^z on him by like what aggressed [*he*] on you;^b and *ettaqo* (*let you^z reverentially guard not to displease*)

الْشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحَرَمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى
عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا
أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ

[٣١]

*Here "eat" means legitimize/make legitimate. = أكل مال الغير = اجتازه لنفسه = ate other's funds legitimized other's funds for own self.

³³⁷ *Al-berra / Al-berro* are same, only the Arabic grammar makes the difference in the nunnation.

³³⁸ The word "تَقْفَ" rooted in "تَقْفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is *صادف*, "ظَفَرَ بِهِ", "أَدْرَكَهُ بِيَصْرِهِ لِحَدَّةِ النَّظَرِ" respectively. See *البصائر* and *اللسان*. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

³³⁹ The word "fitnah" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "fitnah" means unbelief.

³⁴⁰ The word "ظالمون" = "فَاعِلُ الظُّلْمِ" in "الظالم" = "the injustice-doer," as "ظُلْم" = "injustice."

³⁴¹ The word "حرمات" = "the divine proscriptions." See *اللسان* و *القرطبي*.

Allah; and let-know you^z that Allah (is) with the *mut'taqeena* (*reverential guarders against Allah's displeasure*).

وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

195. And let-expend you^z in Allah's path; and let-not cast you^z by yourⁿ hands^w to the *tabloka'te*³⁴² (*jeopardy/peril*);^w and *abseno* (*let-[you] render meritorious deeds*); truly Allah loves the benefactors.

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّلْكَةِ وَأَحْسِنُوا إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ

196. And let-conclude you^z the *Hajja* (*greater*³⁴³ *pilgrimage*) and the *Umrata*³⁴⁴ (*the lesser pilgrimage*)^w for Allah; so *en* (*ij*) (*had been*) constrained you^c then whatever *istaysara* (*is easily-availed*) of the *had'ye* (*sacrificial animals*);^x and let-not shave you^z yourⁿ heads until the offering^x reaches³⁴⁵ its^x place (*of sacrifice*); then whoever of you^b [was]: ill or by him an annoyance of his head, then a *ransom*^w of a fasting^x or a charity^w or *nosoken*³⁴⁶ (*worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering*);^x then if felt-seured you^c then whoever [*he*] delighted (*himself*) by the *Umrat'e*^w to the *Hajja*^x then whatever *istaysar* of the *had'ye*;^x then whoever [*he*] found not then fasting^x three days in the *Hajje*^x and seven if/when returned you^c *telka*^w (*she-that afar-it*^w / *those*^w) (*are*) ten complete (*days*); *tha'leka* (*afar-that-it/that*)^x (*is*) for whom^p [*he*] was not his family vicinages (*of*) The Mosque^x [The] Sacred^x and *ettaqo* (*let you^z reverently guard not to displease*) Allah, and let-know you^z that Allah (is) hard (*in*) the punishment.

وَاتَّمُوا الْحَجَّ وَالْعُمَرَ اللَّهُ فَإِنَّ
أَحَصَرْتُمْ فَمَا أَسْتَيْسِرُ مِنْ أَهْدِي
وَلَا تَخْلُقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ
أَهْدِي حَمْلَهُ فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ بِهِ أَذَى مِنْ رَأْسِهِ
فَفَدِيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ
نُسُكٍ فَإِذَا أَمْنَتُمْ فَمَنْ تَمَّ
بِالْعُمَرَ إِلَى الْحَجَّ فَمَا أَسْتَيْسِرُ مِنْ
أَهْدِي فَمَنْ لَمْ يَسْجُدْ فَصَيَامٌ ثَلَاثَةُ
أَيَّامٍ فِي الْحَجَّ وَسَبْعَةٌ إِذَا رَجَعْتُمْ
تِلْكَ عَشَرَةً كَامِلَةً ذَلِكَ لِمَنْ لَمْ يَكُنْ
أَهْلَهُ حَاضِرٌ الْمَسْجِدُ الْحَرَامُ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ

197. The *Hajjo*^x (*pilgrimage*)^x (*are*) *ash'huron*³⁴⁷ (*months*)^x *ma'alo-ma'ton*^w (*already: countables/known*);^w so whoever [*he*] fore-ordained in them^y the *Hajja*, then neither *rafatha*³⁴⁸ (*sexual intercourse/talk about intercourse/action leading to it*), nor *fosooqa*³⁴⁹ (*rebellion vis-à-vis Allah's command*), nor a disputation in the *Hajje* (*pilgrimage*); and what you^z do of *khayren* (*lawful: goodness/desirables*) Allah knows it;^x and let-cater you^z (*your selves*); so verily *khayra* (*choicer/superior-/worthier*) (*of* the

الْحَجْجَ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثٌ وَلَا فُسُوقٌ
وَلَا جَدَالٌ فِي الْحَجَّ وَمَا تَفْعَلُوا
مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَرَوُدُوا فَإِنَّ

³⁴² The word “*the-tablokah*”=“**التلهك**” is different than “**الهلاكة**” In English the closest for “**التلهك**” I think is: jeopardy/peril, as it means: *any thing* that can be considered as “*causing or leading to perdition*.” However, many people tend to emphasize and almost stop at the *apparent linguistic meaning* of this great Ayah, in the sense of urging people *not* to cast their *power* =“**إيد**” to their own *perdition*. For example: jumping from *unreasonable height*, not *praying*, *engaging in an ill-treatment of the parent*, etc. Such understanding, although *not far-fetched*, *in fact* such Ayah falls mostly in the category of *urging people to expend in the cause of Allah*, “*in the way of Allah*.”=“**Jehad**=“**الجهاد**.” The whole expression: “*and let not cast you^z by yourⁿ hands^w to the-tablokah (any thing that causes or leads to perdition)*” means *do not cause damage to your selves by your own power (“yourⁿ hands”)* through *abstaining from expending in the cause of Allah (i.e. the Jehad)* or (*withdrawning from a Jehad in progress*). Such an abstention or a withdrawal really tantamounts to “*the-tablokah*;” thus, it is *self-damaging and leading to self-perdition*.

³⁴³ The greater *Hajj* means the *full Hajj* at a *specified dates, times, and being in the right places* doing all the prescribed rituals.

³⁴⁴ The lesser *Hajj* or the *Umrah* means going to Makkah *any time*, visiting the Sacred Mosque, circumambulating around the *Ka'abah*, and making the *Sa'ey* (*walking hurriedly*) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

³⁴⁵ Means slaughtered for the intended purpose of a sacrifice.

³⁴⁶ The word *Nosoken* (*any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name*) See **الرأب**.

³⁴⁷ *ash'huron*=**أشهر**=plural of *paucity*, versus *sho'booron*=**شهور**=plural of *multiplicity*, implying *limited/small number*.

³⁴⁸ See the Lexicon attached to this Translation for the full meaning of this word.

³⁴⁹ See the Lexicon attached to this Translation for an elaboration on this important word, *fasooeen* =“**الفاسقون**.”

خَيْرُ الْرِّادِ التَّقْوَىٰ وَاتَّقُونَ يَتَأْوِلُ
 za'de (traveler's stock of provision) (is) the taqwa^w (having sufficient za'de for the Hajj)^w and ettago'ne³⁵⁰ (let reverently guard you^z against My displeasure), O possessors (of) the alba'be³⁵¹ (hearts-intellects).

الألباب

198. Not on you^b a jonahon³⁵² (sin) that tabtagho³⁵³ (you^z earnestly-quest) munificence³⁵⁴ from yourⁿ Lord; so if/when afadhtom³⁵⁵ (you^z group-rushed) from Arafa'te^w then let-remember you^z Allah at [The] Monument^x The Sacred;^x and let-remember Him you^z just-as hada ([He] divinely-guided) you^b while en (albeit) you^c were before it^x³⁵⁶ surely of the strayers.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَتَبَغُوا فَضْلًا

مِنْ رِّيْكُمْ فَإِذَا أَفَضَّلْتُمْ مِنْ

عَرَفَتِي فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ

الْحَرَامِ وَادْكُرُوهُ كَمَا هَدَنِيْكُمْ وَإِنْ

كُنْثُرَ مِنْ قَبْلِهِ لَمْنَ الْأَصْلَابِ

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ

فَإِذَا قَضَيْتُمْ مَنِسَكَكُمْ فَادْكُرُوا

اللَّهَ كَذَكَرْكُمْ إِبَاءَكُمْ أَوْ أَشَدَّ

ذَكْرًا فَمِنْ النَّاسِ مَنْ يَقُولُ

رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي

الْآخِرَةِ مِنْ خَلْقٍ

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي

الْدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ

وَقَنَا عَذَابَ النَّارِ

أَوْلَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا

وَاللَّهُ سَرِيعُ الْحِسَابِ

* وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعَدُودَاتٍ

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ

وَمَنْ تَأْخَرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَقَىٰ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

201. And of them who^p [he] says: O, our Lord aa'tena (let-accord/give us[You^s]) in the world^w hasanatan^w (meritorious-deed) ^w and in the Hereafter^w hasanatan^w and let-[You^s] preclude us (from) the Fire's^w torment.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي

الْدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ

وَقَنَا عَذَابَ النَّارِ

أَوْلَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا

وَاللَّهُ سَرِيعُ الْحِسَابِ

* وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعَدُودَاتٍ

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ

وَمَنْ تَأْخَرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَقَىٰ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

202. Those, for them (is) a lot of what earned they;^z and Allah (is) swift (in) the reckoning.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

وَاللَّهُ سَرِيعُ الْحِسَابِ

* وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعَدُودَاتٍ

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ

وَمَنْ تَأْخَرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَقَىٰ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

وَاللَّهُ سَرِيعُ الْحِسَابِ

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* وَادْكُرُوا اللَّهَ فِي أ

تَحْسِيرُونَ

204. And of the mankind who^p marvels you^g his say in the life^w (of) the world^w and [he] (cites) Allah (to) witness on what (is) in his heart, while he (is) aladdo (fiercest/most-contentious of) the khessa'me (disputants/adversaries).

وَمِنَ النَّاسِ مَنْ يُعَجِّبُ قَوْلَهُ فِي
الْحَيَاةِ الدُّنْيَا وَيُشَهِّدُ اللَّهَ عَلَىٰ مَا
فِي قَلْبِهِ وَهُوَ أَلَدُ الْخَصَامِ

205. And when³⁶⁰ tawalla³⁶¹ (he: turned away/possessed leadership), [he] endeavored³⁶² in the land^w/Earth^w to corrupt in it^w and perishes [he] the hartha³⁶³ (tillage/lot/faith) and the offspring;³⁶⁴ and Allah likes not the corruption.

وَإِذَا تَوَلَّ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ
فِيهَا وَيَهْلِكَ الْحَرثَ وَالنَّسْلَ وَاللهُ
لَا يُحِبُّ الْفَسَادَ

206. And if³⁶⁵ (had been) said for him: ettaqey (let-reverently-guard [you] not to displease) Allah, took-she^y him the prestige^{w366} by the sin; so his sufficiency³⁶⁷ (is) Hell^w and surely wretched the meha'do(bed/resting-place/cradle/fixed expanse).

وَإِذَا قِيلَ لَهُ أَتْقِنَ اللَّهَ أَخْذَتْهُ الْعَزَّةُ
بِالْإِثْمِ فَحَسِبَهُ جَهَنَّمَ وَلَبَسَ
الْمَهَادِ

207. And of the mankind who^p sells³⁶⁸ himself^w ebtegha'a (in an earnest-quest of) Allah's delight^w and Allah (is) Ra'oofon³⁶⁹ (iteratively Forbearer/Clement) by the eba'de (worshippers/submitters/slaves).

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ
أَبْتِغَاءَ مَرَضَاتِ اللَّهِ وَاللهُ رَءُوفٌ
بِالْعَبَادِ

208. O, you who^r believed they^z let-enter you^z in the sel'me (peace/Islam) ka'fatan³⁷⁰ (altogether^w); and let-not tatta'be'o³⁷¹ (closely-follow you^w) steps^w of the Satan; verily he (is) for you^b a foe³⁷² manifester.

يَأَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي
السَّلِيمِ كَافَةً وَلَا تَنْتَهُوا خُطُوبَ
الشَّيْطَانِ إِنَّهُ دَلَّكُمْ عَدُوٌّ مُّبِينٌ

209. Then en(if) slipped you^c from after what came-she^y (to) you^b the evidences-she^y then let-know you^z that Allah (is) Mighty, Hakeemon³⁷³ (infinite hekmah³⁷⁴ Possessor).

فَإِنْ زَلَّتُمْ مَنْ بَعْدَ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

³⁶⁰ The particle “إِذَا” is a *future adverbial conditional article* hence it is “if” not “when,” which = “إِذْ”.

³⁶¹ The word ‘tawalla’ has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

³⁶² See the Lexicon attached to this Translation regarding this “سعى,” denoting *agility and vigor of gait*.

³⁶³ The Arabic word “harth” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

³⁶⁴ The Arabic word “nasl” means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: “the harth and the nasl” is an Arabic tongue expression = a *metonymy* (figure of speech) for *women and children*. Thus in the above Ayah, and Allah knows best, the retreater hasten to destroys the women and the children.

³⁶⁵ See the Lexicon attached to this Translation regarding “when” versus “if.”

³⁶⁶ The word “العزَّةُ” = “prestige,” in the sense of lordliness as: *possessing power and authority over others*.

³⁶⁷ The word “حسب في حسيبه” = “محاسب لك أو كافيك من غيره، للواحد والتثنية والجمع لأنَّه مصدر” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See the *tajāj*.

³⁶⁸ The Arabic words: (a) اشتري “ashtri” and (b) شرى “shari” (c) يشتري “yashtri” rooted in “ashtri” as in this Ayah, occur time and again in *The Qur'an*. Many people confuse their meanings. As a rule, mostly and generally: (a) يشتري “yashtri” means *purchased* and (b) شرى “shari” means *sold*; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this Ayah the rule holds well.

³⁶⁹ The word الرَّأْفَةُ “rāfah” which is more *intensive* than الرَّحْمَةُ “rahma” as = “mercy,” which is kindness imparting delight to its recipient; while الرَّأْفَةُ is *in addition* to الرَّحْمَةُ it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, الرَّأْفَةُ is a protective-mercy=clemency. And الرَّأْفَةُ is multitudinous protective mercy Doer or multitudinously clement. See the *tajāj*.

³⁷⁰ The word كافية “kāfiyah” = altogether, *including all members of the class or group under consideration*. See جامع = كاف also = is the *intensive form of* كاف the *classifier* of the *lisan* see جامع = كاف.

³⁷¹ See footnote 343 above regarding *closely follow*.”

³⁷² The word عدو “‘adū” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see the *hadi* and *lisan*.

³⁷³ See the Lexicon attached to this Translation for an exposition on the words الحكيم “hakim” and حكيم “hakim”

³⁷⁴ See the Lexicon attached to this Translation for “hekmah.”

210. Do they^z wait³⁷⁵ except that *ya'ateya* (*comes to/betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged/finished; and to Allah (*are to be*) returned the matters.
211. Let-ask [you^g] Israel's sons how-many³⁷⁶ *aa'tayna* (*We accorded/gave*) them of an *Aya'ten^w* (*message/sign/proof*) evident^w and whoever [he] substitutes³⁷⁷ Allah's boon^w from after came-she^y (*to*) him, verily Allah (*is*) hard-/severe (*in*) the punishment.
212. (*Had been*) adorned for whom^r unbelieved they^z the life^w (*of*) the world;^w and they^z scoff of whom^r they^z believed; and who^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) (*are*) above them The *Qeyamatey^w* (*Judgment's*) Day; and Allah *yarzogo* (*provides/allots*) whom^p [He] wills by other than a count.
213. The mankind [were] *Ummatan^w* (*a community*)^w one-she^y; then Allah missioned³⁷⁸ the prophets, ^x *mubashshereena³⁷⁹* (*iterative tellers of pleasant tidings*) and warners; ^x and [He] descended with them the book^x by the right^x for ruling among the mankind in what they^z differed in him/it;^{x380} and not differed in him/it^x except whom^r *oto* (*they^z had been accorded/allotted*) it^x of after what came-she^y (*to*) them the evidences^w *baghyan* (*envy/selfish: excessiveness/transgression*) among them; so *hada* (*divinely-guided*) Allah whom^r they^z believed for what they^z differed in it^x of the right^x by His leave; and Allah *yabdey* (*divinely-guides*) whom^p [He] wills to a *Sseratten* (*road/way*) straight.
214. Or reckoned you^c that enter you^z the Paradise^w while *lamma³⁸¹* (*not yet*) *ya'atee* (*comes to/betides*) you^b a parable^x/example^x (*of*) whom^r they^z ceded of before you;^b touched-she^y/betided-she^y them the *ba'asa'e^w* (*penury-tension*)^w and the *dharra'e^w* (*distress due to adversity*) and they^z (*had been*) quaked, until the messenger says and who^r they^z believed with him: when (*is*) Allah's succor; indeed, surely Allah's succor (*is*) near.
215. Ask you^g they^z what (*should*) they^z expend; let-say [you^g]: what expended you^c of *khayren* (*lawful: possession*)/-
- هل ينظرون إلا أن يأيدهم الله في
ظلل من الغمام والملائكة وقضى
الأمر وإلى الله ترجع الأمور
- سَلِّيْقَ إِسْرَإِيلَ كَمْ أَتَيْنَاهُم مِّنْ آيَةٍ
بَيْتَنَةٌ وَمَن يُبَدِّلْ نِعْمَةَ اللهِ مِنْ بَعْدِ
مَا جَاءَهُ فَإِنَّ اللهَ شَدِيدُ الْعِقَابِ
- رُّذِينَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا
وَسَخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ
آتَقُوا فَوَهْمَهُ يَوْمَ الْقِيَمَةِ وَاللهُ
يَرْزُقُ مَن يشاء بغير حساب
- كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللهُ
النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِّرِينَ وَأَنْزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحُكُمَ بَيْنَ
النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ
فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى
اللهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ
مِنَ الْحَقِّ بِإِذْنِهِ وَاللهُ يَهْدِي مَن
يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ
- أَمْ حَسِبُوكُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَا
يَأْتِكُمْ مَثُلُ الَّذِينَ خَلُوا مِنْ قَبْلِكُمْ
مَسْتَهِمُ الْبَأْسَاءِ وَالضَّرَاءِ وَزُلُّوا حَقَّ
يَقُولُ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَقْتَلُ
نَصْرُ اللهُ أَلَا إِنَّ نَصْرَ اللهِ قَرِيبٌ
- يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا

³⁷⁵ The word *القرطبي* and *اللسان* see “يُنتظرون” means “يُنتظرون”

³⁷⁶ The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

³⁷⁷ That is alters Allah's *messages*, as such messages are *boons*, of *prescriptions and proscriptions*.

³⁷⁸ The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*.

³⁷⁹ See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubaheron*=*بَشَّارًا يُبَشِّرُ أَمْبَشِرًا*.

³⁸⁰ The pronoun “هـ” in “فيه” refers to “the book,” i.e. *The Qur'an*, or the Prophet (SAWS) or Isa (Jesus), peace be on him. See the *al-Halabi*.

³⁸¹ The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: “but.” See *القرطبي* and *مقى اللبيب*

desirable), then for both the begetters (parents) and the nearest (of) kin and the orphans and the *masakeena*³⁸² (*not having sufficient material possessions*) and son (of) the path^x (*the wayfarer*^x); and what you^z do of *khayren*^x (*goodness/worthiness-/desirables*) so verily Allah by it^x (is) Omniscient.

أَنْفَقْتُم مِّنْ خَيْرِ فَلَلَوْلَدِينَ
وَالْأَقْرَبِينَ وَالْيَتَمَّ وَالْسَّكِينَ وَابْنَ
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ يِمْ عَلَيْهِ

216. (*Had been*) written³⁸³ on you^b the fighting^x while it^x (is) a dislike³⁸⁴ for you; ^band *asa* (*craving a deed beyond one's means/may*) that you^z dislike a thing^x while it^x (is) *khayron* (*choicer/superior/worthier*) for you; ^band *asa* that you^z like a thing^x while it^x (is) an evil for you^b; and Allah knows while you^f not know.

كُتِبَ عَلَيْكُمُ الْقَتَالُ وَهُوَ كُرْهَ لَكُمْ
وَعَسَى أَن تَكْرِهُوا شَيْئاً وَهُوَ خَيْرٌ
لَكُمْ وَعَسَى أَن تُحِبُّوا شَيْئاً وَهُوَ
شَرٌ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ

217. Ask you^g they^z *a'n*³⁸⁵ (*regarding*) The Month^x The Sacred^x (is) fighting in it;^x let-say [you^s]: fighting in it^x (is) big,³⁸⁶ and a repelling *a'n* (*off*) Allah's path and an unbelief by Him³⁸⁷ and The Mosque^x The Sacred^x and exiting (*banishing*) its^x folk from it^x (*are*) bigger *enda* (*by Rule of*) Allah; and the *fetnato*^{w388} (*unbelief/engaging in sinful/-immoral/unpraised deed/say*)^w (is) bigger than the killing; and not cease they^z mutually fighting you^b until *yarrodokom*³⁸⁹ (*they*^z *forthwith-return you^b*) *a'n*³⁹⁰ yourⁿ religion, *en* (*if*) could they^z; and whoever [he] renegades/-reneges of you^b *a'n*³⁹¹ his religion then dies [he] while he (is) a unbeliever, then those miscarried^w (*are*) their works^w in the world^w and the Hereafter^w; and those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قَتَالٍ
فِيهِ قُلْ قَتَالٌ فِيهِ كَبِيرٌ وَصَدٌ عَنْ سَبِيلِ
اللَّهِ وَكُفُرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرٌ عِنْدَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا
يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرْدُوْكُمْ عَنْ
دِيْنِكُمْ إِنْ أَسْتَطَعُوْا وَمَنْ يَرْتَدِدَ
مِنْكُمْ عَنْ دِيْنِهِ فَيَمْتَهِنَ وَهُوَ كَافِرٌ
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَلِيلُونَ

218. Verily, who^r believed they^z and who^r emigrated they^z and *jahado*³⁹² (*they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause*) in Allah's path, those *yarjona*³⁹³ (*they z hope for*) Allah's mercy^w and Allah (is) *Ghafooroon* (*iterative Forgiver*), *Raheemon* (*iterative-mercy Giver*).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ
هَاجَرُوا وَجَاهُوا فِي سَبِيلِ اللَّهِ
أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ
غَفُورٌ رَّحِيمٌ

³⁸² For the words “مساكين” versus “فقراء”， see the Lexicon attached to this Translation for the distinction. The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people.”

³⁸³ The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

³⁸⁴ See the Lexicon attached to this Translation for the distinction between “كُرْهَ” *dhammah* on the “كَ” as in this Ayah, and “كَرْهًا,” *fat'ha* on the “كَ,” as in (S3:83), and اكراه，“كَراهَ” as in (S2:256).

³⁸⁵ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

³⁸⁶ The word “big” here means, among other things, deemed abominable, as it should not happen, because it is a “sacred month.” But what is “bigger,” in the same sense, than that is what the rest of this Ayah state.

³⁸⁷ The pronoun “هُ” in “بِهِ” refers to Allah, as Allah is the closest to it. However, some say it refers to the السَّبِيلِ, which I believe is a little if not far removed. See the *الذر المصنون، لـ احمد الحلبـي*.

³⁸⁸ In this sense, And Allah knows best, it also means: tumult or brawl.

³⁸⁹ The word “يَرْدُوكُمْ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (bad been) greeted you^z by a greeting^w then let-greet you^z by better than it^w or ruddo (*forthwith-return ip^w*) you^z. (S4: 86).

³⁹⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

³⁹¹ Ibid.

³⁹² The word “Jahado,” they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause. However, the word is the root for “Jehad,” very serious and most vital among the terms and vocabulary in Islam. See the Lexicon attached to this Translation for a good coverage of the word, its meanings and implications.

³⁹³ That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

219. Ask you^g they^z about³⁹⁴ the *khamr*³⁹⁵ (*alcoholic drink*) and the *mysere*³⁹⁶ (*game of chance*); let-say [you^s]: in them both (are) a big³⁹⁷ sin and benefits^w for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you^g they^z what (*should*) they^z expend; let-say [you^s]: the surplus; like *tha'leka* (*afar-that-it/ that*)^x Allah manifests for you^b the *Aya'te*^w (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b rethink you.^z

* يَسْعَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَفِعٌ
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعُهُمَا
وَسَكُلُونَكَ مَاذَا يُنْفِقُونَ قُلْ الْعَفْوُ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَتِ
لَعِلَّكُمْ تَتَفَكَّرُونَ ﴿١٩﴾

220. In the world^w and in the Hereafter^w and ask you^g they^z *a'n* (*regarding*)³⁹⁸ the orphans; let-say [you^s]: reform for them (is) a *khayron* (*betterment/goodness*); and *en* (if) you^z mingle(*with*)them, then(*they are*) yourⁿ brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (*could have*) *a'anata*³⁹⁹ (*tribulated*) you;^b verily, Allah (is) Mighty, *Hakeemon*⁴⁰⁰ (*infinite hekmah*⁴⁰¹ *Possessor*).

* فِي الدُّنْيَا وَالْآخِرَةِ وَسَعَلُونَكَ عَنِ
الْيَتَامَىٰ قُلْ إِصْلَاحٌ هُمْ خَيْرٌ وَإِنْ
تَخَالَطُوهُمْ فَلَا يُخْوِنُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠﴾

221. And let-not marry you^z the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*) until they^y believe; and surely a slave-maid she-believer (is) *khayron* (*choice/ superior/worthier*) than a *mushreka'ten* (*she who partner deities with Allah/she-polytheists*), albeit charmed-she^y you;^b and let-not you^z wed⁴⁰² (*yourⁿ women to*) the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) until they^z believe; and surely an *abdon*⁴⁰³ (*a slave*) believer (is) *khayron* than a *mushreken* (*he-who partner deities with Allah/he-polytheists*), albeit [he] charmed you;^b those they^z invite to The Fire;^w and Allah invites to the Paradise^w and the forgiveness^w by His permission, and [He] manifests His *Aya'te*^w (*messages-/ signs/ proofs*) for the mankind, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.^z

* وَلَا تَنِكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنُو
وَلَا مَأْمَنَةٌ حَيْثُ مِنْ مُشْرِكَةٍ وَلَوْ
أَعْجَبْتُكُمْ وَلَا تَنِكِحُوا الْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ حَيْثُ مِنْ
مُشْرِكٍ وَلَوْ أَعْجَبْتُكُمْ أُولَئِكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَبِيَبْيَانِ
ءَائِيمَتِهِ لِلنَّاسِ لِعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢١﴾

222. And ask you^g they^z *a'n* (*regarding*) the menstruation;^x let-say [you^s]: it^x (is) an annoyance; so let-separate/seclude you^z (*yourⁿ selves from*) the women[sin] (*i.e. during*) the menstruation^x and let-not you^z approach them^y until *yattherna* (*they^y perform ghusol, prescribed bathing*)); then, if *tattabbarna* (*they^y performed the ghusol*) then *aa'to* (*let-you^z: come onto/have intercourse with*) them^y from whence Allah commanded you^b; verily Allah loves the

* وَسَعَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ
أَذَىٰ فَاقْعُرُلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرِبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا
تَطَهَّرْنَ فَأَتُوْهُنَّ مِنْ حَيْثُ أَمْرَكُمْ

³⁹⁴ See the Lexicon attached to this Translation regarding عن.

³⁹⁵ The word “*khamr*” means any drink that makes the drinker a drunken one.

³⁹⁶ The word “*mysere*” means any chance-game practiced in any way shape or form.

³⁹⁷ That is considerable.

³⁹⁸ See the Lexicon attached to this Translation regarding عن.

³⁹⁹ That is would have caused to fall on you^f hardship which is most difficult for you^f to handle i.e. yourⁿ tribulation.

⁴⁰⁰ See the Lexicon attached to this Translation for an exposition on the words “*الْحَكِيمُ*” and “*الْحَكِيمُ*.”

⁴⁰¹ See the Lexicon attached to this Translation for “*hekma*.”

⁴⁰² The word “*تَنِكِحُوا*” means let-you^z wed them by lineage(paternal) or *kinship* (maternal) relationship. In other words, allow them to marry your women. So here Allah's command is that we should not allow that with respect to the polytheists.

⁴⁰³ The word “*abdon*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

tawwabeena(iterative repentants) and [He] loves the *mutattabereena* (performers of *wodho'a*, prescribed cleansing or *ghusol*, prescribe bathing).

223. Yourⁿ women (=wives) (are) *harthon* (tillage) for you; ^b so *aa'to* (let-you^z come onto/have intercourse with) yourⁿ *hartha*⁴⁰⁴ wherefrom⁴⁰⁵ willed you; ^c and let-proffer⁴⁰⁶ you^z for yourⁿ selves; ^w and *ettaqo* (let reverentially guard you^z not to displease) Allah and let-know you^z that you^b *molagoho* (you^f are meeters with Him); and *bashsher*⁴⁰⁷ (let-tell you^z pleasant tidings) the believers.

الله إِنَّ اللَّهَ تُحِبُّ الْمُتَّوَبِينَ وَتُحِبُّ
الْمُتَطَهِّرِينَ

فَسَاوِكُمْ حَرَثٌ لَّكُمْ فَأَتُوا حَرَثَكُمْ
أَنِّي شِعْمٌ وَقَدِمُوا لِأَنْفُسِكُمْ وَأَنْفَوْا
اللَّهُ وَاعْلَمُوا أَنَّكُمْ مُلْقُوهُ وَنَشِرُ
الْمُؤْمِنِينَ

وَلَا تَجْعَلُوا اللَّهَ عَرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبُرُوا وَتَتَقْوَى وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلَيْهِ

لَا يُؤَاخِذُكُمْ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُ
قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

لِلَّذِينَ يُؤْلِمُونَ مِنْ نَسَاءِهِمْ تَرْبِصُ
أَرْبَعَةُ أَشْهُرٍ فَإِنْ فَاءُو فَإِنَّ اللَّهَ غَفُورٌ

224. And let-not make you^z Allah an obstacle^{w408} for yourⁿ *ayma'ne* (oaths); that: *tabarro* (you^z be dutiful)⁴⁰⁹ and *tattaqo* (you^z reverentially guard not to displease Allah) and reconcile you^z among the mankind, and Allah (is) *Sameeon*⁴¹⁰ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

225. Not *you'aakhethokum*⁴¹¹ (retributively-punishes you^b) Allah by the frivolity in yourⁿ *ayma'ne* (oaths); [and,] but [He] *you'aakhethokum* by what earned-she^y yourⁿ hearts^x; and Allah (is) *Ghafooroon* (iterative Forgiver), Forbearer.

226. For whom^r *yo'aloona* (they^z: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four *ash'buren*⁴¹² (months);^x then *en(if) fa'o*⁴¹³ (they

⁴⁰⁴ For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its *figures of speech*, metonymy and other speech adornments. This is one example: "Your women (i.e. wives are) tillage for you^z." Clearly "tillage" (=wife) means land that has been tilled, cultivated and readied for production. Thus, when you want to come into an intimate relation with your "tillage" so come to them however, whenever, whence you will as long as it is in the place for "producing" (i.e. reproducing) with proper/applicable strength and manners.

⁴⁰⁵ The word "إِنِّي" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁰⁶ The word "قدمو" translated as "proffer you^z," means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the *Hadeeth* it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger." He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk. (50 ص 2 جزء الدين). However, this *Hadeeth* is disaffirmed= حديث منكر, because of its *Sanad* (chain of narration) but its *Mattin* (text) is accurate. Better yet, in زاد المعاد for *Emam Ibn al-Qayyem* it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of "the tongue" and soft talks and the like.

⁴⁰⁷ See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheron*= بشّر يبشّر ابشّر.

⁴⁰⁸ The Arabic word in the text is: "عرضه," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the *Share'ah* prescribed means.

⁴⁰⁹ See the Lexicon attached to this Translation for this vital word "al-berr" = noun for this verb "tabaro."

⁴¹⁰ See an elaboration of the word "Sameeon" in the Lexicon attached to this Translation.

⁴¹¹ The word "يُؤَاخِذُ هُمْ" in "يُؤَاخِذُ هُمْ" means retributively-punishes, certainly not "blames," as what some might presume. See اللسان. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it^w (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "آخذ" is retributively-punished.

⁴¹² *ash'buren*=أشهر=plural of *paucity*, versus *sho'hooran*=شهر=plural of *multiplicity*, implying *limited/small number*.

⁴¹³ The word "فَلَوْا" means changed their minds and returned to the better. See الراغب.

returned-to-the-better) then verily Allah (is) Ghafoor on (iterative Forgiver), Raheemon (iterative mercy Giver).



وَإِنْ عَزَمُوا الْ طَلَقَ فَإِنَّ اللَّهَ سَيِّدٌ
عَلَيْهِمْ

227. And *en (if)* resolved they^z (for) the divorce, then verily Allah (is) Sa'meem (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

وَالْمُطْلَقُتُ يَتَرَصَّبُ بِأَنفُسِهِنَّ
ثَلَاثَةٌ قُرُونٌ وَلَا سَخْلٌ هُنَّ أَنْ يَكْتُمُنَّ
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعُولَتِهِنَّ
أَحَقُّ بِرَدَهُنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ
بِالْمَعْرُوفِ وَلِلرَّجَالِ عَلَيْهِنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

228. And the divorcees await^y by their^y selves three *gurooen*⁴¹⁴ (*menstrual-periods*); and not legitimizes [*The Right*] for them^y to conceal they^y what Allah (*had*) created in their^y wombs, *en (if)* they^y were^y believing^y by Allah and The Day The Last; and their^y *bo'aolto* (*lords/owners/husbands*) (*are*) righter⁴¹⁵ by *raddey* (*forthwith-returning*)⁴¹⁶ them^y (*back*) in *tha'leka* (*afar-that-it/that*) ^x *en (if)* wanted they^z a reconciliation; and for them^y⁴¹⁷ similar (*as that*) which^x (*is*) on⁴¹⁸ them^y⁴¹⁹ by the *ma'aroof* (*popularly acceptable and not Sharey'ah disapproved maxim*); and for the men above them^y a rank;^w and Allah (is) Mighty *Hakeemon*⁴²⁰ (*infinite hekma*⁴²¹ *Possessor*).

الْ طَلَقُ مَرْتَانٌ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ
تَسْرِيحٌ بِإِحْسَنٍ وَلَا سَخْلٌ لَكُمْ
أَنْ تَأْخُذُوا مِمَّا أَتَيْتُمُوهُنَّ شَيْئًا
إِلَّا أَنْ سَخَافَا أَلَا يُقِيمَا حُدُودَ اللَّهِ
فَإِنْ رَخْفَمْ أَلَا يُقِيمَا حُدُودَ اللَّهِ فَلَا
جُنَاحٌ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ
تِلْكُ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

229. The divorce (is) twice;^w so either a retainment^x by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a release by *ehsanan* (*meritorious deed/say*); and (*The Right*) not legitimizes for you^b to take you^z of what *aa'taytomo* (*you^c accorded*) them^y a thing except that (*if*) both fear/know⁴²² that not *youqeyma* (*both uphold/sustain*) Allah's limits^x; then *en (albeit)* feared/knew you^c that not *youqeyma* Allah's limits^x then no *jonaha*⁴²³ (*sin*) (is) on them both in what ransomed^w by it^x,⁴²⁴ *telka*^w (*she-that-asfar-it^w/those^w*) (*are*) Allah's limits;^x so let-not overstep it^w you^z and whoever [he] oversteps Allah's limits then those(*are*) the *dha'lemoona*⁴²⁵ (*injustice-doers*).

فَإِنْ طَلَقَهَا فَلَا تَحْلُ لَهُ مِنْ بَعْدِ

⁴¹⁴ The word “*gurooen*” is the plural for “*gur'on*” which means: (1) the *duration of the menstrual period*, i.e. from the beginning to the end; or (2) the *clearing and the cleansing after the period*, i.e. when it is all done with. Hence, the word is a *paradoxical* one, i.e. has a *meaning and its opposite*.

⁴¹⁵ The word: “righter” is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*. And “أَحَقُّ” = “righter” as an *adjective comparative*.

⁴¹⁶ The word “رَدَهُنَّ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith retuned*,” as in: “And when (*had*) been greeted you^c by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (S4: 86).

⁴¹⁷ That is for them of “rights.”

⁴¹⁸ That is exactly like what is *expected from them*.

⁴¹⁹ That is of duties.

⁴²⁰ See the *Lexicon attached to this Translation* for an exposition on the words “**الْحَكِيمُ**” and “**حَكِيمٌ**”

⁴²¹ See the *Lexicon attached to this Translation* for “*hekma*.”

⁴²² Linguistically the word “خَافَ” carries dual/meanings: (1) *fear* and (2) *know*. Both meanings could apply.

⁴²³ See the *Lexicon attached to this Translation* for the meaning of the word “جُنَاحٌ” figuratively taken to symbolize the *inclination to sin or the sin itself*. So, no “جُنَاحٌ” = no sin.

⁴²⁴ That is of a *thing^x* in other word whatever a *thing^x* they both agree to it^x as her ransom.

⁴²⁵ The “**ظَالِمُونَ**” = “the injustice-doer,” as “**الْظَّالِمُ**” = “injustice.” See footnote 148 below.

for him from after until she weds a husband other than him; afterwards, *en(if) [he]* divorced her, then no *jonaha (sin)* on them both that both revert, *en (if)* if both presumed that will *youqema* (*both uphold/sustain*) Allah's limits; and *Telka^w* (*she-that afar-it^w/those^w*) (*are*) Allah's limits; [*He*] manifests it^w for a knowing people.

حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَقَهَا فَلَا جُنَاحَ عَلَيْهَا أَنْ يَتَرَاجِعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتَلَكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

231. And if you^c divorced the women, then reached they^y their^y *ajala⁴²⁶* (*term-limit*) then either let-you^z retain them^y by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you^z release them^y by a *ma'roofen*; and let-not you^z withhold them^y *dherarn* (*injuriouslly endeavoring to aggress you;*^z and whoever [*he*] does *tha'leka* (*afar-that-it/that*) ^x then *qad* (*already and confirmatively*) *dhalama⁴²⁷* (*[he] wronged to*) his self;^w and let-not *tatakhetho⁴²⁸* (*you take and make*) Allah's *Aya'te^w* (*messages*) jestingly; and let-remember you^z Allah's boon^{w429} on you^b and what [*He*] (*bad*) descended on you^b of The Book^x and the *hekma'tey^{w430}* (*wisdom*)^w exhorting⁴³¹ you^b [*He*] by it^x; and *ettaqo* (*let reverentially guard not you^z to displease*) Allah and let-know you^z that Allah by everything (*is*) Omniscient.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيَغْلُبُنَّ أَجْلَهُنَّ فَأَمْسِكُوهُنْ مَعْرُوفٍ أَوْ سَرْحُونَ مَعْرُوفٍ وَلَا تُمْسِكُوهُنْ ضَرَارًا لِتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَشْخُذُوا إِيمَانَ اللَّهِ هُزُوا وَأَذْكُرُوا بِعَمَّ أَنَّ اللَّهَ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ الْكِتَابِ وَالْحِكْمَةُ يَعْظِمُ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلَيْهِ

232. And when you^c divorced the women and they^y reached their^y *ajala⁴³²* (*term-limit*) then let-not you^z immure them^y that they^y wed their^y (*new*) husbands; if mutually delighted they^z between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that afar-it/that*) (*being*) exhorted⁴³³ by it^x whom^p [*he*] [*was*] of you^b believing by Allah and The Day The Last, *tha'lekum* (*collective afar-that*) (*is*) *az'ka* (*more cleansing-and-befitting*) for you^b and *att'haro* (*more purging*); and Allah knows while you^f know not.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلْيَغْلُبُنَّ أَجْلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضُوا بِيَنْهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

233. And the begetters-she^{y_{m434}} breastfeed they^y their^y children two complete *hawls* (=years by days), for whom-ever [*he/she*] wants to conclude the breastfeeding^w (*term*)^w; and (*it^x is*) on the (*bad been*) birthed for⁴³⁵ him their^y *rez'qo^x* (*victuals for*

* وَالْوَالِدَاتُ يُرْضِعْنَ أُولَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يَقْمِ

⁴²⁶ The word “الأجل” means term-limit, see *اللسان*.

⁴²⁷ See the Lexicon attached to this Translation for “ظالم”=“*Fā'ul al-ẓalām*”=“*injustice-doer*” and “أَظْلَمُ”=“*wronger*.”

⁴²⁸ The word “أخذ” from “*اتَّخَذَ*” which is “*افتعال*” for “*الاتَّخَذَ*” as stated in *لسان العرب*; therefore “*اتَّخَذَ*” is always taking and assumind some thing of what was taken. Thus, it is not just the mere taking.

⁴²⁹ See the Lexicon attached to this Translation for “*ne'amah*” (“boon”).

⁴³⁰ See the Lexicon attached to this Translation for “*hekma*.”

⁴³¹ The word “*وعظ*”=“*rootedin*”=“*exhorted*” or “*admonished*,” and “*موعظة*” could mean: *exhortation or admonition*.

⁴³² See footnote 425 above regarding “*الأجل*”.

⁴³³ See footnote 430 above regarding “*وعظ*”.

⁴³⁴ The word “*wa'ledat*”=“she-begetters,” “mothers,” in Arabic has great significance with respect to distinguishing it from “mothers” *per se*; as the mother *may or may not be the biological mother* who *actually gave birth* to the offspring. The idea here is the very person who *actually gave birth* to the baby.

⁴³⁵ This locution: “*the birthed for*” has rather *significant* meaning of *very important implication*. (1) The offspring does *not necessarily* belong to its birthing mother. It belongs to the *biological father*, who gives it his family name. (2) In Arabic there are *two distinct* words for the word “father,” with also *distinct implications*. There is the *biological father* called “*wa'led*.” Then there is the *brother* of the “*wa'led*,” and there is the “*wa'led*” of the “*wa'led*” (*grand dad*). All, the “*wa'led*” and the brother of the “*wa'led*” and his father are called “*Abb*.” Specifically the *granddad*

الرَّضَاعَةَ وَعَلَى الْمُولُودِ لَهُ رِزْقُهُنَّ
 (popularly acceptable and not Sharey'ah disapproved maxim); not
 وَكَسُوهُنَّ بِالْمَعْرُوفِ لَا تُكَلِّفُ نَفْسَهُنَّ
 (to be) charged a self^w except its^w capacity; let-not *todharra*⁴³⁶
 (mutual harm): (of/ to) a she-begetter by her child, and nor
 إِلَّا وُسْعَهَا لَا تُضَارَ وَلَدَهَا بِوْلَدَهَا
 (of/ to) a (had been) birthed for him by his child; and on the
 وَلَا مَوْلُودٌ لَهُ بِوْلَدَهِ وَعَلَى
 heir similar (to) *tha'leka* (afar-that-it/ that);^x then *en (if)* both
 الْوَارِثُ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا
 wanted *fessalan* (weaning/ breast-feeding-disengagement) *a'n*⁴³⁷ (by)
 فَصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاءُرَ فَلَا
 consent of them both and a counsel, then no *sin*⁴³⁸ (*is*) on
 جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ
 them both; and *en (if)* wanted you^c to seek nursing yourⁿ
 children, then no *jonaha* (*sin*) (*is*) on you^b if you^c handover
 تَسْتَرْضِعُوا أُولَئِكُمْ فَلَا جُنَاحَ
 what *aa'taytom*⁴³⁹ (you^c accorded/given) by the *ma'a-roofex*
 (popularly acceptable and not Sharey'ah disapproved maxim);^x and
 عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا إِاتَيْتُمْ
ettaqo (let guard you^z not to displease) Allah and let-know you^z
 بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنْ
 that Allah by what you^z work (*is*) *Basseeron* (keenly):
 سِير/Omnoscient) الله بما تعملون بصير

234. And who^r *youtawaffona*⁴⁴⁰ (they who die) of you^b and they^z
 leave wives, await they^y by their^y selves four *ash'boren*⁴⁴¹
 (months)^x and ten (days); and if reached-they^y their^y *ajala*⁴⁴²
 (term-limit) then no *jonaha*⁴⁴³ (*sin*) (*is*) on you^b in what did-
 they^y in their^y selves by the *ma'a-roofex* (popularly acceptable and
 not Sharey'ah disapproved maxim)^x; and Allah by what you^z
 work (*is*) Proficient. جُنَاحُ عَلَيْكُمْ فِيمَا فَعَلْتُمْ

235. And no *jonaha* (*sin*) (*is*) on you^b in what intimated you^c
 by it^x of troth^w (*to/ of*) the women, or concealed you^c in
 yourⁿ selves;^w Allah knew that you^b shall *tathkoro* (you^z:
 mention/ remember) them;^y [and,] but let-you^z not promise
 them^y secretly/marriedly, except that you^z say a
ma'a-roofan (popularly acceptable and not Sharey'ah disapproved
 قُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزُمُوا

is called “*Jadd*.” Foster father is *not* considered by this formula, as *adoption* per se is *not* allowed in Islam. However, caring for the orphan or the needy child has *enormous and immense* divinely reward, but *not* on the bases of *adoption*, but rather on the basis of a *charitable act*. (3) Additionally, the *offspring* may *not* belong to the *biological* father *per se*. Biological father's identity may not be readily knowable at time. Or, in certain cases, such as for example: if the mother is a *slave* married to another *slave* and *both belong to a particular Master*, who owns both. The offspring of these two, *husband and wife slaves*, belong to their Master. Thus, the Master is *responsible for the provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing*. Hence, this great Ayah does *not* say: “*father*” but the expression stated, in order to be *all-inclusive* and to leave no room for any misunderstanding as to where the responsibility of *providing and upbringing* rests.

⁴³⁶ The word “*تَضَارَ*” of *المَضَارَةَ*, means *mutual harm*, i.e. either the *she-begetter* (mother) *throwing* the child to his father by way of *causing a problem* to the father to find some one else to breastfeed the child; or the father *taking away* the child from his *she-begetter* in order to *deprive* her from the pleasure to care and *breastfeed* her child, as so stated in this great Ayah: “*and nor to a one given birth for because of his offspring*”.

⁴³⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition **عن**.

⁴³⁸ See the Lexicon attached to this Translation for the meaning of the word “*جُنَاحٌ*” figuratively taken to symbolize the *sin*. So, no “*جُنَاحٌ*= no sin.

⁴³⁹ That is you *have already obligated your self to give by Allah's grace*.

⁴⁴⁰ The word “*youtawaffona*” means “*they who are in the process of dying, but beyond coming back to life again*”.

⁴⁴¹ *ash'buren*=plurals of *paucity*, versus *sho'booroon*=**أشهر**=plurals of *multiplicity*, implying *limited/ small number*.

⁴⁴² The word “*الْأَجْلِ*” means term-limit, see *السان*.

⁴⁴³ See footnote 437 above regarding “*جُنَاحٌ*”.

*maxim); and let-you^z not resolve the marriage tie^w until the book^x reaches its^x *ajala*⁴⁴⁴ (*term-limit*); and let-you^z know that Allah knows what (*is*) in yourⁿ selves;^w so *ehtharo* (*let-take-caution you^z towards*) Him; and let-you^z know that Allah (*is*) *Ghafooroon* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).*

عقدة النكاح حتى يبلغ الكتاب
أجله واعلموا أن الله يعلم ما في
أنفسكم فاحذروه واعلموا أن الله
غفور حليم

236. No *jonaba* (*sin*) (*is*) on you^b *en(if)* divorced you^c the women, *ma* (*unless/when^o*) not *tamasso*⁴⁴⁵ (*you^z touch/come-on to/have sexual relation with*) them^y or (*had*) ordained you^z for them^y an ordainment^w and *mattey'ao*⁴⁴⁶ (*let relish you^z the needed necessities for normal living for*) them^y on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *muqtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*⁴⁴⁷ (*resource for a transitory worldly delight*) by the *ma'aroof*^x (*popularly acceptable and not Sharey'ah disapproved maxim*),^x an (*absolute*) -right⁴⁴⁸ on the benefactors.

لَا جناح عَلَيْكُمْ إِن طَّافُتُمُ الْنِسَاءَ مَا
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً
وَمِنْعَوْهُنَّ عَلَى الْمُوْسَعِ قَدْرُهُ وَعَلَى
الْمُقْتَرِ قَدْرُهُ مَتَّعُوا بِالْمَعْرُوفِ
حَقًا عَلَى الْمُحْسِنِينَ

237. And *en(if)* you^c divorced them^y of before *tamas-so* (*you^z touch/come-on to/have sexual relation with*) them^y and *qad* (*already and affirmatively had*) ordained you^c for them^y an ordainment^w then (*for them^y*) half (*of*) what ordained you^c except that/if they^y pardon⁴⁴⁹ or pardons who^x (*is*) by his hand^w the marriage tie;^{w450} and if you^z pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you^z the *fadhla* (*generosity/-graciousness/seemliness*) between you^b; verily, Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omniscient*).

وَإِن طَّافُتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوْنَ
أَوْ يَعْفُوْا الَّذِي بِيَدِهِ عَقْدَةُ
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ
لِلتَّقْوَىٰ وَلَا تَسْوُا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

238. Let-keep up⁴⁵¹ you^z on the Prayers^w and the middle^{w452} Prayer^w and *qumo* (*let-up-to-fulfill you^z*)⁴⁵³ for Allah *qa'neteena* (*he-they who are devotedly:obeyers/submitters/suppliants*).

حَفِظُوا عَلَى الصَّوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَنْتَنِ

239. Then *en(if)* feared you^c then *rejalan* (*ambulatorily*) or *rukbanan* (*while being riders*); and if (*feel*) secured you^z then let-remember you^z Allah just-as [He] taught you^z what not you^z could know.

فَإِنْ خَفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا
أَمِنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلِمْتُمْ
مَا لَمْ تَكُنُوا تَعْمَلُونَ

⁴⁴⁴ The word “الأجل” means term-limit, see *اللسان*.

⁴⁴⁵ The word “touched” here is *figuratively speaking*, and Allah knows best, for *sexual intercourse*.

⁴⁴⁶ The word “متعبهن” “mattey'obunna” means give them^y their “متعة” = “mata'b” or “mata'd” = “متاع” meaning the “standard,” according to the *local convention*. See the next footnote 501 next regarding “mata'an.”

⁴⁴⁷ The word “متاع” = “mata'an” is rooted in the word “متعة” = “matta'd” with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

⁴⁴⁸ The Arabic text says: “حق,” not “حقا,” i.e. the word “حقا” = absolute objective noun, used for *strengthening* indicating that such a right, and Allah knows best, is an *emphatic right*. See *إعراب القرآن*, *لـ محمود صافي*.

⁴⁴⁹ That is they voluntarily forgo their rights.

⁴⁵⁰ That is the husband.

⁴⁵¹ The word “حافظوا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

⁴⁵² The word “الصلوة” = The *Prayer* (also the “soul” the *Earth*, the *sun* etc.) all are a *feminine nouns* in the Arabic language. So the reference to them (in this case *The Prayer*) is a “she.” Hence *middle* = “الوسطى.” *Emam ar-Razi* in his voluminous *تفسير* (*commentary/explanation of The Qur'an*) gives good rationale for *any one* of the Five Prayers (*Fajr* through *Isha*) could be the *Prayer of the middle*.

⁴⁵³ The word “قوموا” from = قام “stood/upheld/sustained/maintained.”

240. And who^r you^{tawaffona}⁴⁵⁴ (*they who are received before dying*) of you^b and they^z leave wives, a will for their wives a *mata'an*⁴⁵⁵ (*resource for a transitory worldly delight*) until the *hawl* (=full-year by anniversary), other than exit; then if exited they^y then no *jonaha*⁴⁵⁶ (*sin*) (is) on you^b in what they^y did^w [in] their selves^w of a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*); and Allah (is) Mighty *Hakeemon*⁴⁵⁷ (*infinite hekma Possessor*).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذْرُونَ
أَزْوَاجًا وَصَيْهَ لَأَرْوَاحِهِمْ مَتَّعًا إِلَى
الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ
فِي أَنفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللهُ
عَزِيزٌ حَكِيمٌ

241. And for the divorcees a *mata'aon*⁴⁵⁸ (*resources of a transitory worldly delights*) by the *ma'aroofex* (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right⁴⁵⁹ on the *muttaqeena* (*reverential guarders against Allah's displeasure*).

وَلِلْمُطَلَّقَاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًا
عَلَى الْمُتَّقِينَ

242. Like *tha'leka* (*afar-that-it/ that*)^x Allah manifests for you^b His *Aya'tew* (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b cerebrate you.^z

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ
لَعْلَكُمْ تَعْقِلُونَ

243. Have not [you^s] seen to whom^r exited they^z from their homes^w while they (*were*) thousands *hadhara* (*in caution of* [the] death; then said for them Allah: let-die you;^z afterwards, [*He*] quickened them; verily Allah, surely (is) munificence possessor on the mankind; [and,] but most (*of*) the mankind not thank they.^z

* أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيرَهُمْ
وَهُمْ أَلْوَفُ حَذَرَ الْمَوْتَ فَقَالَ لَهُمْ
اللَّهُ مُوتُوا ثُمَّ أَحْيِهُمْ إِنَّ اللَّهَ لَذُو
فَضْلٍ عَلَى النَّاسِ وَلَكُنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ

244. And let-you^z mutually fight in Allah's path and let- you^z know that Allah (is) *Sa'meeon*⁴⁶⁰ (*Acute-Hearer/ favorable Answerer to prayer*), Omniscient.

وَقَاتَلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ

245. Who^a (is) *tha'*⁴⁶¹ (*near he-one*) who^x [*he*] requites Allah a requital^x *hasanah*: (*ultimate meritorious deed*); so that [*He*] doubles it^x for him many-folds;^w and Allah straitens and *yabssotto* ([*He*] *swells/ extends*); and to Him (*to be*) returned you.^z

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فَيُضَعِّفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللهُ
يَقْبِضُ وَيَبْطِئُ وَإِلَيْهِ تُرْجَعُونَ

246. Have [you^s] not seen to the chiefs of Israel's sons, from after *Mosa* (*Moses*), *edb* (*when*) said they^z for a prophet for them: let-mission⁴⁶² [you^s] for us a king, (*so that*) we fight in Allah's path; said [*he*]: have *asaytom*⁴⁶³ (*fitted for you^b*) that *en* (*if*) (*had been*) written on you^b the fight that not you^z mutually fight; said they:^z and what (is) for us that we not mutually fight in Allah's path, while *qad* (*already and*

* أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ
بَعْدِ مُوسَىٰ إِذْ قَالُوا لَنَا هُنَّ أَبْعَثُ لَنَا
مَلَكًا نُقَاتِلُ فِي سَبِيلِ اللَّهِ قَالَ
هَلْ عَسِيْتُمْ إِنْ كَتَبَ اللَّهُ عَلَيْكُمْ
الْقِتَالُ أَلَا تُقَاتِلُوا قَالُوا وَمَا لَنَا

⁴⁵⁴ For he word “*youtawaffona*” see footnote 449 above).

⁴⁵⁵. See footnote 446 above regarding “*mata'a*.”

⁴⁵⁶ See the *Lexicon* attached to this *Translation* for the meaning of the word “**جناح**” figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no “**جناح**= no sin.

⁴⁵⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “**الحكيم**” and “**حكيماً**.”

⁴⁵⁸. See footnote 446 above regarding *mata'on*.

⁴⁵⁹ The Arabic text says: “**حقاً**,” not “**حق**,” i.e. the word “**حقاً**”= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an emphatic right. See *أعراب القرآن، محمود صافي*.

⁴⁶⁰ See an elaboration of the word “*Sameeon*” here, as if He emphasizes His hearing.

⁴⁶¹ The particle “**هذا**” has many meanings, of relevance here is “**اسم الإشارة**” = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when “**هذا**” is prefixed to it, it becomes “**هذا**= “**this**”.

⁴⁶² The word “**بعث**” in “**بعث**” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

⁴⁶³ The word “**خلقكم**” = that is “fitted for you^z.” See *السان*.

affirmatively) we (*had been*) exited from our homes^w and our sons; so *lamma* (*when/ whence*) (*had been*) written on them the fight they^z veered/diverted except a few of them; and Allah (*is*) Omniscient by the *dha'lemeena*⁴⁶⁴ (*injustice-doers*).

أَلَا تُقْتَلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا
مِنْ دِيْرَنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمْ
الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ

247. And said for them their prophet: verily Allah *qad* (*already and affirmatively*) missioned⁴⁶⁵ for you^b *Ttaluta* (*Saul* *as*) a king; said they: ^z wherefrom (*to*) be for him a proprietorship^x over us, while we (*are*) righter⁴⁶⁶ by the proprietorship^x than him; and not *yous'a'ta* (*[he] had been accorded/ allotted*) an expanse^w of possession; said [*he*]: verily, Allah *isstafaho*⁴⁶⁷ (*had superlatively and exclusively selected him*) over you^b and [*He*] augmented him *basttatan*^w (*vastness^w/ -hugeness^w*) in the knowledge and the body; and Allah *yous'a'tey* (*accords/ allots*) His proprietorship^x (*to*) whom [*He*] wills; and Allah (*is*) *Wa'seon*⁴⁶⁸ (*Surrounder and encompassing all things*), Omniscient.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ
لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنِ
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحْقَ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ
الْمَالِ قَالَ إِنَّ اللَّهَ أَصْطَفَهُ
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ وَاللَّهُ يُؤْتُ مُلْكَهُ
مِنْ يَشَاءُ وَاللَّهُ وَسِعٌ عَلَيْهِ

248. And said for them their prophet: that/surely *Ayata*^w (*sign/ proof*) (*of*) his *mulka* (*sovereignty/ reign/ kingship*) (*is*) that *ya'teya* (*comes to*) you^b the *Taboot*^x (*Ark*) in it^x a tranquility^w from yourⁿ Lord, and a remnant^w of what left *Mosa's* (*Moses*) *aalo* (*family/ house/ kin/ chiefs/ followers*) and *aalo* *Haroona's* (*Aaron's*), carrying it^x the angels; verily in *tha'leka* (*afar-that-it*) ^x surely (*is*) an *Ayatan*^w (= *Ayata*^w) for you^b *en* (*if*) you^c were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ إِيمَانَ مُلْكِهِ
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ
سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا
تَرَكَ ءَالُّ مُوسَى وَءَالُّ هَرُونَ تَحْمِلُهُ
الْمَلَئِكَةُ إِنْ فِي ذَلِكَ لَذِيْةٌ لَكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ

249. Then *lamma* (*when/ whence*) sundered *Ttaluto* (*Saul*) by the soldiers, said [*he*]: verily, Allah (*is*) essaying you^b by a river;^x so whoever [*he*] drunk from it^x (*is*) surely not of me; and whoever not *yatt'am'ho* (*[he] tastes/ ingests it^x*) surely he (*is*) of me, except whom^p [*he*] scooped his hand's^w full-hollow-shey by his hand;^w so they^z drank from it^x except a few of them; then *lamma* they^z crossed it^x he and who^r they^z believed with him, said they:^z we have no capacity^w today مَعَهُمْ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ

⁴⁶⁴ The word “ظالمون” = “فاعل الظلم” in “ظالم” = “the injustice-doer,” as “الظالم” = “injustice.”

⁴⁶⁵ The word “بعث” carries several meanings, see footnote 471 above.

⁴⁶⁶ The word “righter”: is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “أَحْقَ” = “righter” as an adjective comparative.

⁴⁶⁷ See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) *itself* or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “الاصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁴⁶⁸ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah’s most beautiful names, meaning “surrounding and encompassing everything.”

بِجَاهُولَتْ وَجِنُودِهِ قَالَ الَّذِينَ
يَظْلَمُونَ أَنَّهُمْ مُلْقُوا اللَّهَ كَمِ
مِنْ فِتَةٍ قَلِيلَةٍ غَلَبْتُ فِتَةً كَثِيرَةً
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

250. And *lamma* (when/ whence) *barzo* (they^z had noticeably-appeared) for *Jaloota* (*Goliath*) and his soldiers, said they:^z (O), our Lord *afregh* (let-descend/ pour[*You^s*]) over us patience and let-firm [*You^s*] our feet^w and let-succor us [*You^s*] over the people, the unbelievers.

251. So they^z defeated them by Allah's leave; and killed *Dawoodo* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship^x and the *hekmeta*^{w⁴⁷⁰} (*wisdom*) ^w and [He] taught him of what [He] wills; and *lawla* (*bad it not been for*) Allah's thrust (*of*) the mankind, some by some⁴⁷¹ surely the land ^w/Earth^w (*would have*) corrupted; ^w [and,] but Allah (*is*) munificence possessor over the worlds.

252. *Telka*^w (*she-that-afar-it*^w / *those*^w) (are) Allah's *Aya'to*^w (*messages*) We recite it^w on you^g by the right; and verily you^g (are) surely of the *mursaleena* (*sent-messengers*).

253. *Telka*^w (*she-that-afar-it*^w / *those*^w) (are) the messengers,⁴⁷² We favored/preferred⁴⁷³ some (*of*) them over some; of them whom^p Allah spoke (*to*), and raised [He] some (*of*) them ranks;^w and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she^y and We supported him by *Rubo-Al-Qudos* (*Arch Angle Gabriel* / *The Holy Spirit*); and had Allah willed, not mutually fought they^z who^r of after them, from after what came-she^y (*to*) them, the evidences-she^y [and,] but differed they;^z so of them who^p [he] believed and of them who^p [he] unbelieved; and if Allah willed not mutually (*would have*) fought they;^z [and,] but Allah does what [He] wants.

254. O, you who^r believed you^z let-expend you^z of what We provided you^b [*of*] before that *ya'atee* (*approaches/ comes*) a day^x neither a selling in it^x and nor a *khollaton*^{w⁴⁷⁴} (*ultimate-*

⁴⁶⁹ The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

⁴⁷⁰ See the *Lexicon* attached to this *Translation* for “*hekma*.”

⁴⁷¹ The Qur'anic phrase: “some by some,” is an Arabic *tongue expression* meaning: *crowded gathering of people*.

⁴⁷² The word “رسُل” = “messengers,” albeit *masculine noun*, but since it is a “*broken plural*” so its *demonstrative particle* is “*هذا*” = *Telka* (*she-that-afar-it*) in the *feminine gender*.

⁴⁷³ Allah has *favorable/distinguished* some messengers over other messengers, by certain traits, privileges.

⁴⁷⁴ The word “خلة” is “*ultimate-faithful-friendship*,” i.e. friendship without any “*defect*. English as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for “*خلة*.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*” or *friendship without defect*. Clearly *intimate*,

friendship/faithful friendship)^w and nor an intercession;^w and the unbelievers, they(are)the *dha'leemoona*⁴⁷⁵ (*injustice-doers*).

255. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyomo*⁴⁷⁶ (*The Ever-Sustainer*); neither overtakes^w Him a *se'naton*^w (*doze*)^w nor a sleep; for Him what (are) in the Heavens^w and what (are) in the Earth;^w who^a (*is*) *tha*⁴⁷⁷ (*near he-one*) who^x [*he*] intercedes *enda*⁴⁷⁸ (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands^{w479} and what (*is*) behind them; and not they^z encompass by a thing of His knowledge except by what [*He*] willed; expanded⁴⁸⁰ His Chair⁴⁸¹ (*to contain*) the Heavens^w and the Earth;^w and not *ya'odo* (*encumbers*) Him keeping-up⁴⁸² them both; and He (*is*) The *Aa'leyyo* (*High beyond description*), The Great.

256. No coercion (*is*) in the religion; *qad* (*already and affirmatively*) manifested the *rushdo* (*mature-discernment/ rational guidance to the right*) from the *ghayye*⁴⁸³ (*misguidance/ straying because of fallacious belief resulting in disappointment*); so whoever [*he*] unbelieves in the *Ttaghoot*⁴⁸⁴ (*false deity*) and [*he*] believes in Allah so *Qad* (*already and affirmatively*) *istamsaka*⁴⁸⁵ (*[he] assiduously-held-on*) by the knot^{w486} the *wothqa*^{w487} (*assuredly-intact*)^w no hiatus for it;^w and Allah (*is*) *Sa'meon* (*Acute-Hearer/ Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

257. Allah (*is*) *Wa'leyyo* (*Guardian/ Ally*) (*of*) whom^x believed they;^z

although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur'an The Supreme. That is why I chose to express “خلة” as “ultimate-faithful-friendship.”

⁴⁷⁵ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁴⁷⁶ The word “القيوم” means *The Ever Multitudinous Sustainer of life and every thing in existence*, and that is *Allah* (SWT). Such a designation is one of His most beautiful attributive names.

⁴⁷⁷ The particle “ذَا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هذا”=“this.”

⁴⁷⁸ See the Lexicon attached to this Translation for word usage/implication of “to” versus “by” versus “with.”

⁴⁷⁹ This is an Arabic tongue expression: “before their hands” meaning ahead of or before them.

⁴⁸⁰ The word “وسع كرسية” means His Chair has “expanded (*to contain*) the Heavens and the Earth.”

⁴⁸¹ The word “Kursi”= “Chair” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

⁴⁸² The word “حفظهم” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁸³ The word “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”= “الغى”= *ghayye*, that is the misguidance/ straying because of a fallacious belief resulting in a disappointment. See and الراغب اللسان.

⁴⁸⁴ The word “Tagboot” has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

⁴⁸⁵ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (*blockage*).

⁴⁸⁶ Say Qur'an commentators it's: “لا إله إلا الله,” “No an *elaha* (*a deity*) except Allah,” is “most assuring knot.” “The nexus,” or “the link,” or the handle,” means the *Islamic faith*, as embodied in: لا إله إلا الله رسول الله. The word “knot” is a feminine gender in Arabic; hence it is suffixed with -shey to feminize it: “knot-shey.”

⁴⁸⁷ The word “الوثقى” is the feminine of “الوثقى.” There is no single word in English for *per se*. So “the assuredly intact” seems to me is the best and closest equivalent, incorporating *assuredness* and *intactness*, which the “الوثقى” certainly calls for.

بِعَمْ فِيهِ وَلَا خَلَةٌ وَلَا شَفَعَةٌ
وَالْكَافِرُونَ هُمُ الظَّاهِرُونَ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ لَا
تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفُهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَعُودُهُ
حِفْظُهُمَا وَهُوَ عَلَى الْعَظِيمِ

لَا إِكْرَاهٌ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَنْ يَكْفُرُ بِالظَّاغُوتِ
وَيُؤْمِنُ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ
بِالْعَرْوَةِ الْوُثْقَى لَا أَنْفِصَامَ لَهَا
وَاللَّهُ سَيِّمُ عَلِيهِ

اللَّهُ وَلِلَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنْ

[He] exits them from the darknesses^w to the illumination; and who^r unbelieved they^z their *aw'leyao*⁴⁸⁸ (*guardians/allies*) (are) the *Ttaghootho* (*false deities*); they^z exit them from the illumination^x to the darknesses^w; those (are) The Fire's^w companions; they (are) in it^w immortals.



258. Have not [you^s] seen to whom^x mutually [he] argued *Ebraheema* (*Abraham*) in his Lord, that *aa'taho* (*accorded him*) Allah the proprietorship^x *edh* (*when*) said *Ebraheemo* (*Abraham*): أَنْ إِاتَّهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيُّ اللَّذِي يُحِيٌّ وَيُمِيتُ قَالَ أَنَا أَحَىٰ وَأَمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأَنْتَ هَا مِنَ الْمَغْرِبِ فَبِهِتَ اللَّذِي كَفَرَ وَاللَّهُ لَا يَهِدِي النَّاسَ الْجَمِيعَ الْمُظْلَمِينَ



259. Or like who^x [he] passed over a village^w while it^w (*was*) *kha'weyatlon*⁴⁹¹ (*ruinously-empty and its walls had fallen*)^w over its^w *aoroshehe* (*trellises/roofs*); said [he]: wherefrom⁴⁹² quickens this^w Allah after its^w death; so deadened him Allah (*for*) a hundred^w *aam*⁴⁹³ (*year*); afterwards resurrected⁴⁹⁴ him [He]; said [He]: how-long⁴⁹⁵ waited you^g said [he]: I waited a day or some (*of*) a day; said [He]: rather waited you^g a hundred^w *aam*,⁴⁹⁶ so let-look [you^s] at your^t *tta'aame*^x (*wheat/edible/food-grains*)^x and your^t drink not *yatasannab*⁴⁹⁷ (*[it^x] putrefies/rots/moulds*) (*by years' passage*); and let-look [you^s] at your^t donkey; and to make you^g [*We*] an *Ayatan*^w (*miracle/proof*) for the mankind; and let-look [you^s] at the bones how *nunshezuha*⁴⁹⁸ (*[We] upraise it^w and fit it^w on top of each other superimposed in a standing construct*); afterwards [*We*] *كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا* clothe it^w fleshen; then *lamma* (*when/whence*) manifested for him,⁴⁹⁹ said [he]: I know that Allah (*is*) over every thing Omnipotent.

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

260. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord, let- وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي٤٧ كَيْفَ

⁴⁸⁸ The word “أَوْلَيَاءُ” could also mean: friends, protectors.

⁴⁸⁹ The word “أَمَاتُ” in “يُمْبَتِكُمْ” is the transitive verb *to deprive of life*. See *Merriam Webster’s Unabridged Dictionary*.

⁴⁹⁰ The word “ظَالِمُونَ” = “فَاعِلُ الظُّلْمِ” = “the injustice-doer,” as “الظُّلْمُ” = “injustice.”

⁴⁹¹ The word “خَوِيَّةُ” by definition means *empty and in ruin*. See *الهادى* and *اللسان*.

⁴⁹² The word “أَنْتِي” is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.

⁴⁹³ The Arabic text says “عام” but in English there is only one word to mean *year* and *year*. In Arabic there is “سنة” and “سنة”. Here “عام” is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas “سنة” is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to “حول” = *anniversary of any special event*; and “حجّة” = *lunar-year*. *الفروق اللغوية، لـ أبي هلال العسكري*.

Although generally all are *loosely used synonymously or interchangeably*. See *اللسان*.

⁴⁹⁴ The word “بَعْثَ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

⁴⁹⁵ The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

⁴⁹⁶ See footnote 541 above regarding *عام*.

⁴⁹⁷ The word “يُنْتَسِهُ” = *putrefy/rot/mpuld* due to passage of time (*years*) with respect to this great Ayah. See *اللسان*.

⁴⁹⁸ The word “نَنْشِزُهَا” from “نَشَرْ” (*not*), and “نَشَرْ” mean: *fitted the parts on top of each other in a standing construct*, in this case into a *skeleton*.

⁴⁹⁹ The subjective noun of “manifested to him” is that Allah “over every thing is Omnipotent.”

show me [You^s] how [You^s] quicken the dead; said [He]: have not believed [you^s]; said [he]: *bala*⁵⁰⁰ (*certainly-not*); [and] but to tranquilize my heart; said [He]: then let-take [you^s] four^w of the birds and *ssurhunna*⁵⁰¹ ([you^s] cut them into pieces and bring them closer)^w to you^g; afterwards let-make-/emplace [you^s] on each mountain of them^{y502} a portion; afterwards let-summon [you^s] them^{y503} *ya'a'tee*⁵⁰⁴ (*approach-/come they^y to*) you^g strivingly,⁵⁰⁵ and let-know [you^s] that Allah(is) Mighty *Hakeemon*⁵⁰⁶ (*infinite hekma*⁵⁰⁷ Possessor).

تُحِي الْمَوْتَىٰ قَالَ أَوْلَمْ تُؤْمِنَ قَالَ
بَلٌ وَلِكُنْ لَيَطْمِئِنَ فَلَيٰ قَالَ فَخُذْ
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنْ إِلَيَّ ثُمَّ
أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُ جُزْءًا
ثُمَّ ادْعُهُنَّ يَا تَبَيَّنَ سَعِيًّا وَاعْلَمْ أَنَّ
اللَّهُ عَزِيزٌ حَكِيمٌ

مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ
اللَّهِ كَمَثَلُ حَبَّةٍ أَنْبَتَ سَبْعَ سَنَابِلَ
فِي كُلِّ سُنْبُلَةٍ مَائِةُ حَبَّةٍ وَاللَّهُ يَضَعِيفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
ثُمَّ لَا يُتَبَعُونَ مَا أَنْفَقُوا مَنَا وَلَا
أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَخْرُجُونَ

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ حَيْرٌ مِنْ
صَدَقَةٍ يَتَبَعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ
حَلِيمٌ

يَنْهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا

261. A parable ^x/example ^x (of) whom^r they^z expend their possessions in Allah's path (is) like a parable^x-/example^x (of) a grain^w sprouted-shey seven ears^w in each ear^w (is) hundred-[grain];^w and Allah doubles⁵⁰⁸ for whom^p [He] wills; and Allah (is) *Wa'seon*⁵⁰⁹ (*Surrounder and encompassing all things*), Omniscient.

262. Who^r they^z expend their possessions in Allah's path; afterwards neither they^z follow what they^z expended (*with*) *mannan*⁵¹⁰ (*ostantations reminding of the favor personally rendered*) nor an annoyance;^x for them (is) their remuneration *enda* (*by munificence of/ by Rule of*) their Lord; so neither (is) fear on them, and nor they sadden.

263. A say *ma'afoon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness^w (are) *khayron* (*choicer-/superior/ worthier*) than a charity^w follows it^w an annoyance;^x and Allah (is) Rich Forbearer.

264. O you, who^r they^z believed, let-not invalidate you^z yourⁿ

⁵⁰⁰ The word “*bala*= “certainly-not” is absolutely *not* synonymous with “yes”=“نعم,” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁵⁰¹ The word “*surbunna*,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

⁵⁰² The word “birds” = “جَمْعٌ تَكْسِيرٌ” “الطَّيْرُ” is “broken plural” so grammatically the reference to such plural is in the feminine. Hence she-them or them-shey to be referring to a feminine gender to indicate that.

⁵⁰³ Ibid.

⁵⁰⁴ Ibid.

⁵⁰⁵ See the Lexicon attached to this Translation for the word “*sa'ad*= سعي. However, in this *Ayah*, “سعياً” is both an *adverbial construct* in the place of an *infinitive noun*, to impart greater marvel. So, *strivingly* probably gives a close approximation for the idea, as it denotes *agility and vigor* of the gait.

⁵⁰⁶ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيماً.”

⁵⁰⁷ See the Lexicon attached to this Translation for “*hekma*.”

⁵⁰⁸ The word “يُضاعِفُ” means makes some thing its *equal*, i.e. *makes it double*, surely *not* manifold.

⁵⁰⁹ The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*waseon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

⁵¹⁰ The word “*mannan*” or the deflected form “*manne*,” comes from the root word ‘*mann*= من’ has several meanings, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the favorer of the graced boon *openly reminds the recipient* of such a graced boon *rendered earlier* and thereby causing some kind of chagrin to such a recipient. This second meaning is *very much abhorred*, and is *invalidating of the reward or appreciation* on the part of the recipient *towards the favorer*; this second meaning is highly *dishonorable and loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses'*) time with his people in the wilderness.

alms^w/charities^w by the manne (*ostentatius reminding of favor personally rendered*) and the annoyance;^x like who^x [he] expends his possession for the mankind's ostentation; and [he] believes not by Allah and nor The Day The Last; so his parable/example (*is*) as a parable/example (*of*) a *ssafwanen* (*slick-rock*)^x on it^x *torabon* (*crushed sand*) then betided it^x *wa'belon* (*downpour^x / rainstorm^x*) and left it^x *ssaldan* (*hard slick/bare*), not⁵¹¹ enable they^z on a thing of what earned they^z and Allah notyabdey (*divinely-guides*) the people, the unbelievers.

يَهْدِي الْقَوْمَ الْكَافِرِينَ

265. And a parable^x/example^x (*of*) whom^r they^z expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's delight^w and firming of their selves^w (*is*) like a parable^x/example^x (*of*) a garden^w by a height^w, betided it^w a *wa'belon* (*downpour^x / rainstorm^x*) so churned-out-she^y its^w *okola* (*fruits/crops/-morsel/edibles*) twain-doubles; then *en* (*if*) not befell it^w *wa'belon* then dew; and Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omniscient*).

266. Does long an *ahado*⁵¹² (*a lone/any one*) (*of*) you^b to be for him a garden^w of palm-trees^w and grapes,⁵¹³ run^w from under it^w the rivers; for him in it^w of all the *thamara'te*^w (*trees/plants crops/fruits*);^w and betided him the agedness and for him (*is*) a feeble progeny;^{w514} then betided it^w *eassa'ron*^x (*tornado*)^x in it^x (*is*) a fire;^w then burnt-she^y; like *tha'leka* (*afar-that-it*)^x Allah manifests for you^b the *Aya'te*^w (*signs/proofs/messages*) *la'alla* (*craving currently unavailable deed that/perhaps*) you^b rethink you.^z

267. O, you who^r believed you^z let-expend you^z from goodies^{w515} (*of*) what (*bad*) earned you^c and of what *akhrajana* (*We emerged/produced*) for you^b of the land^w /Earth;^w and let-not wend you^z the *khabotha*⁵¹⁶ (*wicked-/bad*)^x from it^x you^z expend, while not you^c (*are)surely*

الْأَيَتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

يَا أَيُّهَا الَّذِينَ إِيمَنُوا أَنْفَقُوا مِنْ طَبِيبَتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجَنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيْمِمُوا الْخَيْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُ

⁵¹¹ That is they lack the strength to earn good or benefit desirable results of what they had expended ostentatiously.

⁵¹² See the Lexicon attached to this Translation regarding "أَحَدٌ."

⁵¹³ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine , known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "الكرم" as "العنب" because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See بنزهه الرياض شرح رياض الصالحين. لـ محى الدين مستو و مصطفى سعيد، مؤسسة الرسالة، المتقدن

⁵¹⁴ The word "السان" linguistically has double meaning: (1) ancestry or (2) progeny. See السان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁵¹⁵ The word "طبيات" = "goodies" = "goodies,"= a feminine gender means any thing delectable and legitimate.

⁵¹⁶ The word "khabotha"="خبيث" is a past tense,i.e.that which is wicked/bad, it has no English equivalent per se.

its^x takers, except that *toghmedho* (*you^x slightly close yourⁿ eyes*) in it;^x and let-know you^z that Allah (is) Rich *Hameedon*⁵¹⁷ (*iteratively praised, multitudinous praiser He Himself*).

بِعَذْيَهِ إِلَّا أَنْ تُقْضِوا فِيهِ
وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

268. The Satan promises you^b the poor and [he] commands you^b by the profanity; ^{w518} while Allah promises you^b forgiveness^w from Him and munificence; and Allah (is) *Wa'seon*⁵¹⁹ (*Surrounder and encompassing all things*), Omniscient.

الشَّيْطَنُ يَعْدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَعْدُكُمْ مَغْفِرَةً مِنْهُ
وَفَضْلًا وَاللَّهُ وَسِعٌ عَلَيْهِ

269. You'a'tee ([He] accords) the *hekmeta*^{w520} (*wisdom*)^w (*to*) whom^p [He] wills; and whomever you'a'ta (*to be [he] accorded/given*) the *hekmeta*^w then *Qad* (*already and affirmatively*) *ooteya* ([he] had^b been accorded/given) *khayran* (*desirables/worthinesses/goodnesses*) multitudinously; and not *yadhdhakkaro* (*repetitively-reminisce*) except the *alba'be's** (*hearts-intellects*)'s possessors.

يُؤْقِنُ الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوقِنَ خَيْرًا كَثِيرًا
وَمَا يَذَكُرُ إِلَّا أُولُوا الْأَلْبَابُ

270. And what expended you^c of an expenditure^w or vowed you^b of a vow then verily Allah knows it;^x and not for the *dba'lumeena*⁵²¹ (*injustice-doers*) of succorers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا
لِلظَّالِمِينَ مِنْ أَنصَارٍ

271. *en* (*if*) you^z disclose/flash the alms^w/charities^w then *ne'emma* (*how excellent*) (is) indeed⁵²² it^w (is); and, if you^z conceal it^w and *to'atoba* (*you^z accord/give it^w to*) the poor,⁵²³ then it^{x524} (is) *khayron**⁵²⁵ (*superior/betterment/goodness*)^x for you;^b and [He] expiates *a'n*⁵²⁶ (*off*) you^b of yourⁿ *sayye'aa'te*^w (*demeritorious-deeds*)^w; and Allah by what you^z work (is) Proficient.

إِنْ تُبْدِوَا الصَّدَقَاتِ فَبِئْعَمًا هِيَ فَإِنَّ
تُخْفُوهَا وَتُؤْتُوهَا الْفَقَرَاءَ فَهُوَ خَيْرٌ
لَكُمْ وَيَكْفِرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

272. Not on you^g (is) their *huda* (*divine-guidance*);^{x527} [and] but Allah *yahdey* (*divinely-guides*) whom^p [He] wills; and whatever expend you^z of *khayren*^x (*lawful: possession/provision/desirable*)

* لَيْسَ عَلَيْكَ هُدَيْهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ

⁵¹⁷ The word “Hameed”= “حَمِيدٌ” linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁵¹⁸ The Arabic word used is **الفحشاء**, = the noun of **النَّاج**. And **الفحشاء** = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are *not* married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁵¹⁹ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah’s most beautiful names, meaning “surrounding and encompassing everything.”

⁵²⁰ See the Lexicon attached to this Translation for “hekma”.

* See the Lexicon attached to this Translation for The Qur'an's characterizations of “ذو الألباب” = the *albab's* possessors.

⁵²¹ The word **ظالمين** = “ظالم” = “**فاعل الظلم**” = “the injustice-doer,” as “**ظالم**” = “injustice.”

⁵²² See the Lexicon attached to this Translation regarding “**ما المصدريّة**” especially when for for emphasis.

⁵²³ See the Lexicon attached to this Translation for “**الفقير**” versus “**المسكين**”, i.e. *indigent* versus *poor*.

⁵²⁴ The word “**هو**” refers to the giving^x which is a masculine in Arabic.

⁵²⁵ Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed charity* it is best to make it *overt*.

⁵²⁶ See the Lexicon attached to this Translation regarding the various meanings of the preposition “**عن**.”

⁵²⁷ It must be pointed out here that “guidance” has two distinct implications: (1) guidance of conveyance and (2) guidance of assistance. The former just shows all Allah’s Singular Way. Obviously, some accept it and others reject it, as all have free choices. The later, guidance of assistance points to the special and personal guidance extended by Allah to those who accept Allah’s Way manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities.

so surely (*if^x is*) for yourⁿ selves;^w and not expend you^z of *khayren*^x except *ebtegha'a* (*earnest-quest of* Allah's [Face];^{x528} and whatever expend you^z of *khayren*^x *youwaffa*⁵²⁹ (*it shall be fully and augmentedly fulfilled*) to you^b while you^f (*are*) not *todh'lamoona*⁵³⁰ (*to be wronged you^r*).

حَيْرَ فِلَأَنفُسِكُمْ وَمَا تُنْفِقُونَ
إِلَّا أَبْتَغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ يُوفَ إِلَيْكُمْ وَأَنْتُمْ لَا
تُظْلَمُونَ



لِلْفَقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ
اللَّهِ لَا يَسْتَطِعُونَ ضَرَبًا فِي
الْأَرْضِ بِحَسْبِهِمُ الْجَاهِلُ أَغْنِيَاءَ
مِنْهُنَّ الْتَّعْفُ تَعْرِفُهُمْ بِسِيمَتِهِمْ
لَا يَسْعَلُونَ النَّاسَ إِلَحَافًا وَمَا
تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ



الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًا وَعَلَانِيَةً فَلَهُمْ أَحْرَمْهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَخْزُنُونَ



الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُولُونَ
إِلَّا كَمَا يَقُولُ الَّذِي يَتَخَيَّطُهُ
الشَّيْطَنُ مِنَ الْمَسْ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحْرَمَ الرِّبَا فَمِنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّهَى فَلَمَّا مَا
سَلْفَ وَأَمْرَهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَلَدُورَ



يَمْحُقُ اللَّهُ الرِّبَا وَيُرِيَ الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أُثِيمٍ



إِنَّ الَّذِينَ إِمَانُوا وَعَمِلُوا

273. For⁵³¹ the poor, who^r (*bad been*) straitened they^z in Allah's path, they^z cannot (*make a*) striking⁵³² in the land^w /Earth; ^w reckons them rich the *ja'belo*⁵³³ (*he who acts ignorantly or incorrectly*) of the abstinence; know them [*you^s*] by their signa; not they^z ask the mankind importunately; and whatever expend you^z of *khayren*^x (*lawful: possession/provision/desirable*)^x so verily Allah by it^x (*is*) Omniscient.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ
وَالنَّهَارِ سِرًا وَعَلَانِيَةً فَلَهُمْ أَحْرَمْهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَخْزُنُونَ



الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُولُونَ
إِلَّا كَمَا يَقُولُ الَّذِي يَتَخَيَّطُهُ
الشَّيْطَنُ مِنَ الْمَسْ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحْرَمَ الرِّبَا فَمِنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَاتَّهَى فَلَمَّا مَا
سَلْفَ وَأَمْرَهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَلَدُورَ



يَمْحُقُ اللَّهُ الرِّبَا وَيُرِيَ الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أُثِيمٍ



إِنَّ الَّذِينَ إِمَانُوا وَعَمِلُوا

274. Who^r they^z expend, their possessions, by the night and the *naha're* (*between sunrise and sunset*), secretly^x and openly^w then for them (*is*) their remuneration *enda* (*by munificence of/by Rule of* their Lord; and neither (*is*) fear on them and nor they sadden.

يَمْحُقُ اللَّهُ الرِّبَا وَيُرِيَ الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أُثِيمٍ



إِنَّ الَّذِينَ إِمَانُوا وَعَمِلُوا

275. Who^r they^z eat the usury not *yaqumo* (*they^z up-to-fulfill*)⁵³⁴ except just-as *yaqumo* ([*he*] *ups-to-fulfill*) whom^x tramples him the Satan of the *mas'se* (*Satanic-madness*); *tha'leka* (*afar-that-it/that*)^x (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*bad*): legitimized Allah the selling and [*He*] illegitimated the usury; so whoever came^x (*to*) him an exhortation^{w535} from his Lord and so [*he*] desisted, then for him what antededated and his matter (*is*) to Allah; and whoever [*he*] reverted then those (*are*) The Fire's^w companions they (*are*) in it^w immortals.

يَمْحُقُ اللَّهُ الرِّبَا وَيُرِيَ الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أُثِيمٍ



إِنَّ الَّذِينَ إِمَانُوا وَعَمِلُوا

276. Obliterates Allah the usury and *yourbey* ([*He*] *waxes-/grows*) the alms^w/charities;^w and Allah loves not every *kaffaren*⁵³⁶ (*ever/stout ingrate*), *atheemen* (*repetitive sinner*).

يَمْحُقُ اللَّهُ الرِّبَا وَيُرِيَ الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أُثِيمٍ



إِنَّ الَّذِينَ إِمَانُوا وَعَمِلُوا

277. Verily who^r believed they^z and worked they^z the righteous-works^w and *aqamo*⁵³⁷ (*they^z upheld the prescribed obligations of* the

528 The expression “for Allah's Face” is a lofty *Qur'anic expression* from Arabic tongue expression meaning: *Allah's pleasure and countenance*, i.e. *not for expectation of thanks or any recouptment from the recipient of the favor put forth or given by a giver*.

529 The word “يُوفِي” from “ال تمام = الوفاء = التمام” meaning *gathering the last component of any obligation to make or augment it a whole*. So “يُوفِي” means to be *endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled*.

530 The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this Ayah.

531 That is to say, in this context, and Allah knows best, charity expenditure is mostly for the indigents.

532 The word “ضربيا” translated as “strike.” Both words in Arabic and in English the two words have *multiple meanings*. The Arabic is very *obvious* in this context, but the English *may pose some ambiguity*. So, it should be taken in one of its meanings of: “*to set out or proceed, especially in a new direction*.”

533 The word “جاهل”=“*jahelo*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) did some thing *not accurate*. So the “*jahil*” is *he who acts ignorantly or incorrectly*.

534 The word “معظة”=“*up*=“*get up or rise*”(*in the intransitive sense, or in the sense of “maintain,” “sustain,” or “uphold.”*

535 The word “معظة”=“*up*=“*exhorted*” or “*admonished*,” could mean: *exhortation or admonition*.

536 The word “كفار” strongly intensive singular masculine noun meaning: *he who is ever/stout ingrate*.

Prayer^w and *aa'taw* (*accorded/fulfilled they^z*) the *Zakata*^{w538} (*prescribed percentage of personal possessions*)^w for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither(*is*) fear on them and nor they sadden.

الصَّلَاةَ وَأَقَامُوا الصَّلَاةَ وَأَتَوْا الزَّكُوَةَ لِهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ



يَأَيُّهَا الَّذِينَ إِمَانُوا اتَّقُوا اللَّهَ وَذَرُوا مَا يَقْنُطُ مِنْ أَرْبَوَا إِنْ كُنْتُمْ مُؤْمِنِينَ



فَإِنْ لَمْ تَفْعِلُوا فَأَذْنُوا بِحَرْبِ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلِمُونَ



وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَنْظِرْهُ إِلَى مِسْرَةٍ وَأَنْ تَصَدِّقُوا خَيْرَ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ



وَأَنْقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُؤْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلِمُونَ



يَأَيُّهَا الَّذِينَ إِيمَانُوا إِذَا تَدَايَمْتُمْ بِدِينِنَ إِلَى أَجْلِ مُسَيِّرٍ فَاقْتُبُوهُ وَلِيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبْ كَمَا عَلِمَهُ اللَّهُ فَلِيَكْتُبْ وَلِيُمَلِّ الَّذِي عَلَيْهِ الْحَقُّ وَلِيَئِقَ اللَّهُ رِيمُهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًَا أَوْ ضَعِيفًَا أَوْ لَا يَسْتَطِيعُ أَنْ يُمَلِّ هُوَ فَلِيُمَلِّ وَلِيَهُ

278. O, you who^r believed you^z *ettaqo* (*let you^z reverentially guard not to displease*) Allah and let-you^z leave-off what remained of the usury, *en(if)* you^c were believers.

يَأَيُّهَا الَّذِينَ إِمَانُوا اتَّقُوا اللَّهَ وَذَرُوا مَا يَقْنُطُ مِنْ أَرْبَوَا إِنْ كُنْتُمْ مُؤْمِنِينَ



279. So *en(if)* you^z did not, then let-you^z cognize/apprise by a war from Allah and His messenger; and *en(if)* repented you^c then for you^b (*are*) yourⁿ possessions' principals; neither *tadb'lemoona* (*you^z wrong*) nor *todblamoona* (*are to be wronged you^z*).

فَإِنْ لَمْ تَفْعِلُوا فَأَذْنُوا بِحَرْبِ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلِمُونَ



280. And *en(albeit)[he][was]* *usra'ten*^w (*financial strait*)^w possessor then a postponement^w to *mayara'ten*^w (*ease/-getting a weal*);^w and, if *tassaddago* (*you^z remit as a charity*) (*if is*) *khayron* (*choicer/superior/worthier*) for you^b *en(if)* you^c were (*to*) know.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَنْظِرْهُ إِلَى مِسْرَةٍ وَأَنْ تَصَدِّقُوا خَيْرَ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ



281. And *ettago* (*let reverentially self-protect you^z*) a day^x (*to be*) returned you^z in it^x to Allah; afterwards each self^w (*shall be*) fulfilled⁵³⁹ what earned-she^y and they (*are*) not *yodblamoona*⁵⁴⁰ (*to be wronged they^z*).

وَأَنْقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُؤْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلِمُونَ



282. O you, who^r believed you^z if mutually debited you^c by a debt^x to an *ajalen*⁵⁴¹ (*term-limit*) *musamma*⁵⁴² (*that which is designated and/or named*), then let⁵⁴³ write it^x you^z; and let write between/among you^b a writer by [the] justice; and let not *ya'aba*⁵⁴⁴ (*categorically-refuses*) a writer to write [*he*] just-as what taught him Allah; so let write [*he*] and let dictates who^x (*is*) on him the *haqqa*⁵⁴⁵ (*right/just-due/debt*), and let *yatta'qe* (*he reverentially guards not to displease*) Allah, his Lord, and let-not diminishes⁵⁴⁶ [*he*] of it^x a thing; then *en(if)* [*was*] who^x (*is*) on him the *haqqa* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'edo* (*affirmatively let-seek you^z to*

يَأَيُّهَا الَّذِينَ إِيمَانُوا إِذَا تَدَايَمْتُمْ بِدِينِنَ إِلَى أَجْلِ مُسَيِّرٍ فَاقْتُبُوهُ وَلِيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبْ كَمَا عَلِمَهُ اللَّهُ فَلِيَكْتُبْ وَلِيُمَلِّ الَّذِي عَلَيْهِ الْحَقُّ وَلِيَئِقَ اللَّهُ رِيمُهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًَا أَوْ ضَعِيفًَا أَوْ لَا يَسْتَطِيعُ أَنْ يُمَلِّ هُوَ فَلِيُمَلِّ وَلِيَهُ

⁵³⁷ The word "أقاموا" in "أقاموا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other. But first what is the meaning of: "أقام?" "أقام" linguistically means: "أدام، بمعنى يبقى أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) upheld, as in this Ayah (S2: 3). Also "أقام" has another "sharey'ab" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁵³⁸ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁵³⁹ See footnote 581 above regarding "توقف".

⁵⁴⁰ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

⁵⁴¹ The word "الأجل" means term-limit, see *اللسان*.

⁵⁴² The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

⁵⁴³ The word "فاكتبوه" is an imperative command verb, hence denoted by "let, in parenthesis, as the text does not have "let" per se." It is in the imperative to express a command to put the debt in writing.

⁵⁴⁴ The Arabic word "أبى" means: [*he*] refused definitively, i.e. categorically-refused, there could be no future compliance.

⁵⁴⁵ The "just due" means the payable debt, which is the right amount on him.

⁵⁴⁶ The word "بخس" in "تبخسوا" carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

witness) two witnesses/attesters of yourⁿ men; then *en(if)* not [both] were two men, then a man and two women, of whom^p you^z approve of the witnessers, that *tadhella*⁵⁴⁷ (*forgets*) an *ehda*⁵⁴⁸ (*a lone-she^y/any she-one*) them^y, then reminds an *ehda* them^y the other,^w and let not *ya'aba* the witnesses/testifiers, if when⁵⁴⁹ (*had been*) summoned they,^z and let-not weary you^z to you^z write it^x small^x or big^x to its^x *aja'le*⁵⁵⁰ (*term-limit*)^x; *tha'lekum* (*collective afar that*) (*is*) *aqsatto*⁵⁵¹ (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter⁵⁵² for the testimony^w and closer/lower⁵⁵³ that not suspect you;^z except that be^w [*it^w*] a present^w (*i.e.* *immediately exchanged*) trade^w you^z administer it^w among you^b then not on you^b a *jonahor*⁵⁵⁴ (*sin*) that not write it^w you;^z and *ash'bedo* (*let-call you^z to witness*) if/when mutually you^c sell; and let-not *youdbarra* (*mutually harm*) (*to/ on*) a writer or a witnesser; and *en* (*albeit*) you^z do, then verily it^x (*is*) a *fosoqon*⁵⁵⁵ (*rebellion vis-à-vis Allah's command*) by you;^b and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; and Allah teaches you^b and Allah by every thing (*is*) Omniscient.

بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِنْ تَرَضَوْنَ مِنَ الشَّهِيدَاءِ أَنْ تَضْلِلَ إِحْدَاهُمَا فَتَذَكَّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشَّهِيدَاءِ إِذَا مَا دَعَوْا وَلَا تَسْعَمُوا أَنْ تَكْبُرُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجْلِهِمْ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهِيدَةِ وَأَدْنَى أَلَا تَرْتَابُوا إِلَى أَنْ تَكُونَ تَجْرِيَ حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَا تَكْتُبُوهَا وَأَشْهُدُوا إِذَا تَبَيَّعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَلَيَهُمْ فُسُوقٌ بِكُمْ وَأَنْقُوا اللَّهُ وَيَعْلَمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

283. And *en(if)* you^c were on a travel and not found you^z a writer, then a pledge^x/security^x *mughoodhaton* (*it^w being hand-received*); then, *en(if)* trusted some (*of*) you^b some, then let *yonaddey*⁵⁵⁶ (*personally deliver or perform his full obligations*) who^x [*he*] (*had been*) entrusted his *amanata*^{w557} (*entrustment/entrusted article/ deposit/ duty/ responsibility*)^w and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and let-not conceal you^z the testimony;^w and whoever [*he*] conceals it^w then surely it^x (*is*) sinner his heart;^x and Allah by what you^z work (*is*) Omniscient.

* وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرَهِنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلَيُؤْدَ الذِّي أَوْتَمْنَ أَمْنَتْهُ وَلَيَقِنَ اللَّهُ رَبُّهُ وَلَا تَكْتُمُوا الشَّهِيدَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. For Allah what (*are*) in the Heavens^w and what (*are*) in

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

⁵⁴⁷ The word “*ضل*” has several meanings, among them: wasted, misled, *forgot* (as in this context), inclined, swerved, and strayed. See the *اللسان*.

⁵⁴⁸ See the Lexicon attached to this Translation regarding “*أحد*.”

⁵⁴⁹ See the Lexicon attached to this Translation regarding, “*ما المصدريّة*,” especially when for emphasis.

⁵⁵⁰ The word “*الأجل*” means term-limit, see *اللسان*.

⁵⁵¹ The word “*aqsat*=”*أقْسَطَ*” is based on the root word “*qasata*=”*قِسْطَةَ*” meaning: (1) was *absolutely just*, i.e. *by the balance, not a hair of difference*. (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up* or *in for the sake of agreement*. But in terms of (1) the “*balance*” is the judge; every party receives its absolute dues, leaving no room for any compromise.

⁵⁵² The word “*اقوم*” has a double meaning of “*uprightness/ morally correct*” and “*straightness*.” See the *الطبرى* and *اللسان*.

⁵⁵³ That is nearer (*closer*) to your recollection so as not to suspect.

⁵⁵⁴ See the Lexicon attached to this Translation for the meaning of the word “*جناح*” figuratively taken to symbolize the *inclination to sin or the sin itself*. So, no “*جناح*= no sin.

⁵⁵⁵ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

⁵⁵⁶ With respect the word “*yonaddo*,” it is to be noted that it is from “*أداء*,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to “*waffa*=”*وَفَى*” paid the full obligations in any way.

⁵⁵⁷ The word “*أمانة*” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

the Earth;^w and *en* (*if*) you^z disclose/flash what (*is*) in yourⁿ selves^w or you^z hide it^x reckons⁵⁵⁸ (*up with*) you^b Allah by it;^x then [He] forgives whom^p [He] wills and [He] torments whom^p [He] wills; and Allah over every thing (*is*) Omnipotent.

وَإِنْ تُبَدِّلُ مَا فِي أَنفُسِكُمْ أَوْ
تُخْفِهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فِيَقْبَرٍ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *ahader*⁵⁵⁹ (*a lone/any-one*) of His messengers; and said they: ^z we (*had*) heard and we obeyed; (*we seek Your^g*) your^t forgiveness O, our Lord: and to You^g (*is*) the destiny.

إِيمَانَ الرَّسُولِ بِمَا أُنْزِلَ إِلَيْهِ مِنْ
رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ إِيمَانٍ بِاللَّهِ
وَمَلَئِكَتِهِ وَكُتبِهِ وَرَسُلِهِ لَا نُفَرَّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَاللَّهُكَ الْمَصِيرُ

286. Not charges Allah a self^w except its^w capacity; for it^w what earned-she^y and on it^w what *ektasaba*⁵⁶⁰ (*reciprocally earned-she^y*); O, our Lord: let-not *toaad'khethona*⁵⁶¹ ([You^s] retributively-punishes us) *en*(*albeit*) we forgot or we erred; O, our Lord, and let-not [You^s] load on us *essran*⁵⁶² (*severe/heavy/personal/and most burdensome obligation*) just-as (*had loaded* [You^s] on whom^r of before us; O, our Lord: and let-not *tahammilna* ([You^s] iteratively burden us) what not (*we have*) capacity^w for us by it;^x and let-pardon *a'n*⁵⁶³ (*regarding us* [You^s], and let-forgive *a'n* us [You^s] and *urhamna*⁵⁶⁴ (*let-[You^s] mercy-give us*); You^s (*are*) our Guardian, so let-succor us [You^s] over the people, the unbelievers.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا
لَا تَؤَاخِذنَا إِنْ نَسِينَا أَوْ أَخْطَلْنَا
رَبَّنَا وَلَا تَعْلَمْ عَلَيْنَا إِصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
بِهِ وَأَعْفُ عَنَّا وَأَغْفِرْ لَنَا
وَأَرْحَمْنَا أَنْتَ مَوْلَنَا فَانْصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ

⁵⁵⁸ The verbal expression “reckons with” according to the dictionary means: “To come to terms or settle accounts with.” See *The American Heritage Dictionary*.

⁵⁵⁹ See the Lexicon attached to this Translation regarding “أَحَدٌ”

⁵⁶⁰ The word “إِكتسِبُوا” = “أَفْتَلُ، وَ لَيْسَ فَاعِلٌ أَوْ تَفْاعِلٌ” = “الْإِفْتَلَالُ” = “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed and the deed likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “أَفْتَلَالُ” = “*spurious-reciprocity*.” Also, “إِكتَسَبَتْ” has *more letters-construct implying more positive or negative meaning, in this case a negative one*. So this *self* had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but *on* (i.e. *against*) it.

⁵⁶¹ The word “يُؤَاخِذُ هُمْ” in “يُؤَاخِذُ هُمْ” means retributively-punishes, certainly not “blames,” as what some might presume. See *اللسان*. In the Ayah: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أَخْذَ” is retributively-punished.

⁵⁶² The word “*issron*” or “*issran*” or “*issren*” all mean the same, only grammatically deflected. Thus, “*issron*” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

⁵⁶³ See the Lexicon attached to this Translation regarding the various meanings of the preposition *عَنْ*.

⁵⁶⁴ The word “رَحْمَةٌ” = “mercy” in Arabic “رَحْمَةٌ” is unlike its English equivalent, in that “*mercy*” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: “*urham* ([You^s] *mercy-gave* us),” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *You mercy us*,” which *cannot* be said in accurate English, as there is *no verb* in English for the word “mercy.” +